

GIORDANO BRUNO

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The Theosophic Messenger

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MUHAMMED

I.

Muhammed! Allah! My side—that spear had mortal aim!
I die! Ride on, Ali! Onward, ye noble sheiks!
God is our God! To Him I pass! Ah, Muhammed!

II.

Muhammed! Allah's prophet! This is my man-child, first-born:
For Thy service he was meant. Withering he dies!
Hast power to save? Gone! Thy will is done! Muhammed!

III.

Muhammed! Name of God's harmony-within those cadences
There flows a magic power to cheer, love-born
For all mankind! Ah, Type of God's Grace—Muhammed!

W. V-H.

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LETTER FROM THE PRESIDENT.

—*Benares*, Oct. 6th, 1910.

Dear Friends: Let me first thank those who have responded to my appeal for help for the Buddhist Schools of Ceylon. I have so far received Rs. 2272/10/5, all of which except Rs. 400 not yet realised,—with Rs. 500 out of a birthday gift to myself from the College School, Girl's School, and Sons of India Order here—has been sent on to Ceylon. This amounts only to one-tenth of the money needed, so I hope some more of those who reverence our President-Founder's work will come to its help.

You will like to hear something of our great Benares centre. The work of the C. H. C. goes on splendidly in every respect but one, the perennial pinch of insufficient funds. Mr. Arundale, the Principal, has round him a devoted band of brilliant workers, many of whom are working for pure love, though with the regularity of paid officials. He has evoked love and devotion both from Staff and Students, and there is a spirit in the place we have never had before. Youths are studying hard, quietly but with intense enthusiasm to qualify themselves for future service, and the spirit of willing self-sacrifice is spreading. The whole tone has been raised, and this is due to the spread of Theosophical ideas among the students, and the presence of the many Theosophical workers, setting an example of sacrifice, gentleness and high morality. The comradeship between English and Indian workers is having the happiest effect, and for the *first time*, the students burst into a thunder of applause when I spoke of the Empire of the Future being of the united English and Indian.

The Girl's School is prospering under Miss Arundale's and Miss Palmer's loving guidance, and will prepare noble Indian women for many an Indian home.

We had a very bright and happy day on Oct. 1st, after a tumultuous welcome on Sept. 28th, the day of our arrival. Our little party from Adyar consisted of Mrs. Van Hook and her son, my two Indian wards, and myself, and we were nearly smothered in garlands and flowers, in the gracious Indian fashion. On Sept. 30th, the boys had prepared, entirely on their own account, two plays, one Bengali and one Hindi, and they were very cleverly performed. Oct. 1st, opened with a little meeting, renewing our dedication to those to whom we are pledged, and at 8 o'clock we gathered round the College Sarasvati Temple, where Hindu, Zoroastrian, Buddhist, Christian, Musalman, Jaina and Sikh each read from their sacred Scriptures, in their own various tongues—an impressive and truly brotherly ceremony, possible only where Theosophy reigns. At 9:30 a. m. there was a meeting of the Order of the Sons and Daughters of India, presided over by Professor Wodehouse, at which our beloved Head-Master, Rai Iqbal Narain Gurtu, was the chief speaker; they presented me with a purse, and I spoke on the aims and work of the order, which by the way was born on Oct. 1st, 1908. At 3:30 we met again for the College School and Girl's School, where many loving friends spoke kindly words, and two purses were given, one from College and School and the other from the Girl's School, a sweet little maid gave the second and some of the children belonging to the Golden Chain repeated their pledge in unison. Another speech from myself closed the meeting. At 6:30 the T. S. held its festival, and the General Secretary and Mr. Arundale spoke, and then I talked of our great Leaders and the coming Hope.

The purses contained Rs. 1571/11, gifts of spontaneous love eargerly offered; Rs. 500 have gone to Ceylon, Rs. 200 to the Panchama Schools, Rs. 200 to a Hill School, founded by C. H. C. Rs. 100 to the Building Fund of a Girl's School in Bombay. The rest is not yet expended, for I want to give the C. H. C. the musical instruments for a band, and that accomplished the balance will go to Headquarters. I am

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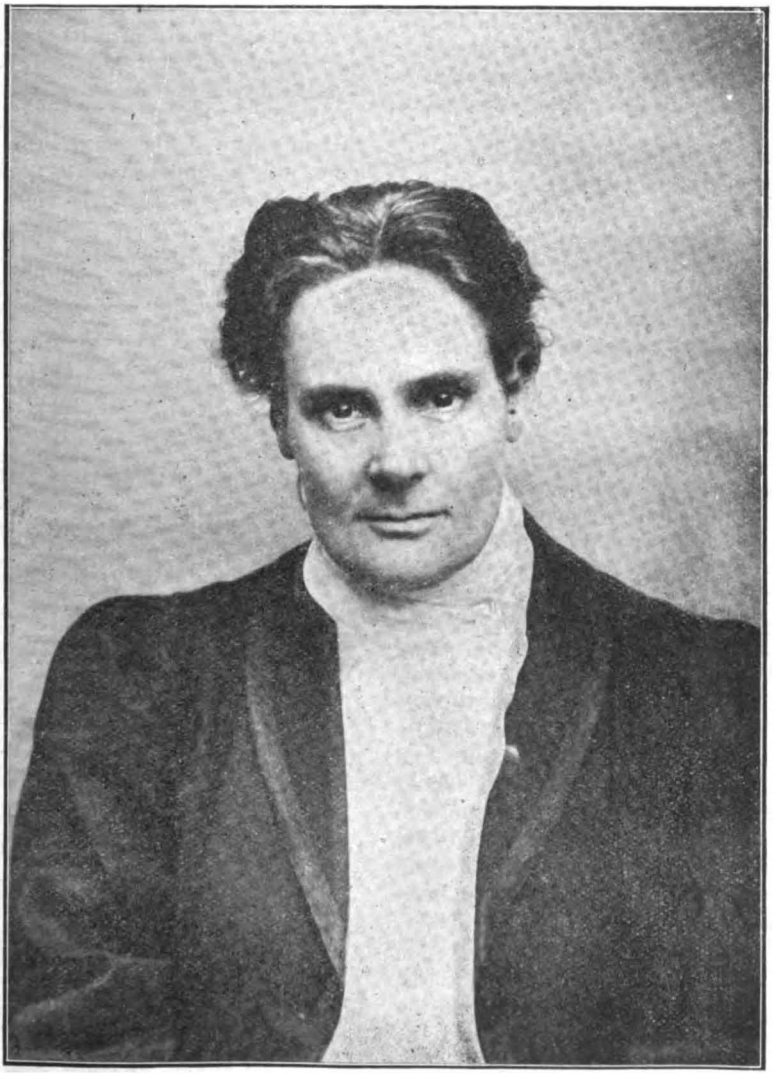
very grateful for being allowed to act as Almoner.

The Universal Text Book of Religion and Morals is well on its way, and many members have helped very much by sending extracts from the Scriptures of their respective faiths. I thank them each and all. The first part is already in the hands of all the members of the General Council and has been also widely distributed. It will I hope be approved by the General Council and will be issued at the end of January or the beginning of February. It should reach England in March.

The cry rings round the world: "All is well." The sky is brightening towards the dawning, and hearts are joyfully and patiently awaiting the Coming Forth by Day.

Your faithful servant,

Annie Besant.



Mrs. S. Maud Sharpe, General Secretary of the British Section, T. S.

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THREE TRUTHS OF THEOSOPHY.

(Continued from page 166.)

The Evolution of the Soul.

The second great truth is that, "the soul of man is immortal and its future is the future of a thing whose growth and splendor have no limit."

Each individual man, woman, or child is a soul. It is not that as men and women we *have* souls, that is, something extraneous to our present selves; rather it is that we *are* souls, and just now happen to have bodies of men and women. The facts of the case are stated briefly thus: Man is a soul, and has a body.

Each of us is a soul, and by the term soul is meant a personal and individual consciousness, with power to feel and think and retain memories, and absolutely undiminished by any injury to, or loss of, the body.

Each soul is an expression of God. The relation between God and a soul can be described only in symbol, though individual souls may at first hand know of that relation by personal spiritual experiences. If we imagine an enormous flame rising upwards, and in it tiny sparks moving here and there, the flame would symbolise God and each spark a soul. As a spark is of the nature of the flame, and is indeed itself a tiny flame, so each soul is essentially divine and lives within God. Each soul is separate from Him, as the spark is separate from the flame; and yet the soul is one with Him, as the spark derives its fiery quality from the flame. Each soul, thus rooted in God, is immortal and indestructible.

All men and women, without distinction of race, creed, sex, caste or color, are the children of God; we are all brothers because we have a common Father, and the differences of race and creed and sex affect only our outer forms, not the inner reality of a common divine heritage.

Though God is the perfection of every attribute of Power, Wisdom, Beauty and Love, the soul is not that perfection. The spark is fiery, but it is only a tiny flame. Each soul is divine in essence, and has dormant, as the acorn has within it the oak, wonderful attributes of power, wisdom, beauty and love. But just as, if the spark is to be a great flame, it needs fuel and air; if the acorn is some day to grow into a sturdy oak, it needs soil and sun; so the soul, if he is to be more like God his Father, must grow in a suitable medium.

This growth of the soul takes place by the experiences he has in the visible and the invisible worlds. He is sent forth by God to live in them, so that he may become an expert in the art of living and working as God lives and works.

Reincarnation.

The evolution of the souls that are men and women to-day is slowly achieved through reincarnation. To understand the rationale of reincarnation we must consider first the vestures or the vehicles of the soul. (Fig. 3.) The soul lives in the higher part of the mental plane, in the higher heaven, in a "causal body." This is his permanent vesture, in which he lives through the ages, as he slowly perfects himself.

This perfection, however, comes only as the result of experiences, which the soul gains as he makes experiments in the lower worlds through actions, feelings, thoughts and intuitions. For this purpose he descends to the lower worlds, and organises from their matter vestures or vehicles for himself; these bodies or instruments of action and cognition are the "mind body," the "astral body," and the "physical body."

The physical body is the mechanism with which the soul gets to know the universe

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as heat and cold, light and dark, weight and resistance, and other physical properties; its nervous system, responding to vibrations in matter, translates them in the brain as sensorial reactions. The astral body then notes these reactions, and translates them in terms of feeling as either agreeable or disagreeable, pleasurable or painful; the mind body next notes the report of the astral and translates the vibrations as thoughts and factors of consciousness. All these thoughts are finally noted

THE VEHICLES OF THE SOUL				
MENTAL PLANE	HIGHER MENTAL	CAUSAL BODY	TO EVOLVE WITH	IDEALS / ABSTRACT THOUGHTS
	LOWER MENTAL	MENTAL BODY	TO THINK WITH	IDEAS / CONCRETE THOUGHTS
ASTRAL PLANE		ASTRAL BODY	TO FEEL WITH	EMOTIONS / DESIRES
PHYSICAL PLANE		PHYSICAL BODY	TO ACT WITH	SENSORIAL REACTIONS / ACTIONS

by the soul in the causal body, and are grouped by him into categories of right and wrong, as expenditures of force that help or hinder his evolution and that of others. An item of knowledge may come to the soul from the physical body, through the mediation of the astral and the mental; but the soul can also gain knowledge of the astral and mental worlds, by the use of the astral and mental bodies, without the use of the physical body.

Each of us, while we are now living in the physical body, is at the same time living in and using our astral and mental bodies; they exist in the same locality where is the physical, and extend about twelve inches in all directions, forming a luminous mist sometimes called the aura. With every thought, desire, and action, each is using his mental, astral, and physical bodies; and those having clairvoyance appropriate to the astral and mental planes can see a person's feelings and thoughts as changes of colour in the aura.

Reincarnation, then, means that the soul takes for the purpose of gaining experiences three bodies—mental, astral, and physical. The physical may die young, or may live to old age; the astral is used during life, and also after death on the astral plane, by some for a few days or months, by others for ten, twenty or more years, the length of time varying with the spiritual nature developed before death. The more spiritual a person is, the shorter his life on the astral plane after death. The mental body is used during life, and during also the post-mortem life on the astral plane; then the soul returns from the astral activities into the lower heaven world, and there uses the mental body for growth during a period varying from five to twenty centuries, as before the period depending on the spiritual nature of the individual, though now the greater the spirituality the longer the life in the heaven world. After the life in the lower heaven-world, the soul discards the mental body also, and, with all the results of the experiences in the lesser worlds, lives fully concentrated in his causal body for a time. But the soul's evolution is not complete with the experiences of one incarnation in the lower worlds; much remains still to be done, and so he reincarnates once more to grapple afresh with the problem of life, to test his judgments, and to discover more of himself and God.

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Karma.

This is done, as before, by taking a new mind body, a new astral body, and a new physical body. These three of his new incarnation are not the same as of the past life; and yet in their tendencies, capacities and limitations they faithfully reflect the thoughts, feelings and acts of the life immediately preceding. This principle is called Karma, the law of cause and effect.

If an individual, helped by heredity, is born with an aptitude for mathematics, it is because in a previous life he trained his mental body with mathematics, and deserved to have a heredity at his new birth that would enable him to exercise easily his mathematical acquirements of the life or lives preceding. If, on the other hand, a vice quickly takes hold of a man so that he becomes its slave, it is because in a past life he indulged his astral body with the gratification of that vice and his present astral body—the reaping of a sowing, that to-day it is too strong for the soul's control—leads him again into the old paths. Similarly too is it with the physical body; our actions of our past lives, good or bad, come to us in this life as the bodily comforts or pains.

The Law of Karma is briefly summed up as follows:

1. Bodily acts, helpful or harmful to others, of previous lives, make the comforts or pains of the present body.

2. Unselfish longings or evil desires of past lives make our present tendencies to virtue or vice.

3. Thoughts, good or evil, of past lives, make the inspirations or the worries of this life.

Our rebirth follows definite laws; the parents we have, the wealth or the poverty into which we are born, a healthy body or one crippled, our mental and moral strength or weakness, are all our Karma, the result of our own sowing. God neither punishes nor favors; He gives to each his harvest due. Life may give as our share so much happiness and so much grief; both are the result of Karma, of past lives, and sometimes of this life too. The force we set in motion by an act or feeling or thought may immediately react on us, or it may be delayed to another life, if God sees that then we shall better learn from our reaping; but none can escape from the working of the law.

Who toiled a slave may come anew a prince,
For gentle worthiness and merit won;
Who ruled a king may wander earth in rags,
For things done and undone.

Karma is not a fate or destiny that holds a soul in its grip and makes him its tool. Karma (a Sanskrit word meaning *action)* is the return force of the energies we ourselves sent out; it returns not to crush us but to instruct us. The return or the reaping is guided by lofty compassionate Intelligences called the Lords of Karma, who carry out God's will for the soul's evolution. They may not pardon, as they do not punish; they but adjust the effects of causes. Always in their adjustment, though it comes to us as pleasure sometimes, and sometimes as pain, they desire to make us wiser and nobler.

"Each man is his own absolute law-giver, the dispenser of glory or gloom to himself, the decreer of his reward or his punishment." This is Karma, the law of cause and effect on all planes.

All souls everywhere are evolving; but all are not of equal capacity to-day, because all did not start to evolve at the same time. Humanity is a Brotherhood of souls, but in the brotherhood are the elder souls and younger. The elder souls are Christ, and Buddha, and Krishna, Pythagoras, Zoroaster, and Mohammed, and other mighty souls who have come to be what they are by striving and purification; the youngest souls in the brotherhood are the weak-willed or criminally-minded in our civilised communities, and the savages and primitive peoples. Between the elder and the younger are hundreds of stages in growth, spiritual, moral, intellectual and emotional; but where to-day is the highest representative of humanity, there some day will be the lowest.

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Reincarnation is the means for character building and perfection; Karma teaches the soul that he alone is the architect of his future. The unfolding in each soul of the attributes of power, wisdom, love and beauty must come sooner or later, because we are God's children and are in the image of our Father. It will come to all. There is no final failure possible to any, and there is all eternity in which to evolve. This is the second truth of Theosophy.

C. Jinarajadasa.

(To be continued.)

THE PREPARATION.

When a king comes to visit his people he always finds them ready for his coming, and rejoicing by every demonstration they know how to make. Long before extensive preparations go on, and the culmination reaches its height at the time of his presence. No potentate ever fails to receive at the hands of a loyal people the welcome which such a one should evidently have, and no true subject would feel that he could ever do other than his utmost to help prepare for and properly receive the royal guest.

Soon the time will come when One of celestial royalty will once again visit His people. To a few the knowledge of this as being true is absolute, to others, faithful followers banded around them, it is a deep and abiding conviction, and to others still it is a possibility so real and necessary under the peculiar conditions of the age in which we live that the reasonableness of such an advent is overpoweringly convincing.

When one begins to wonder how His coming will be shown, many thoughts present themselves and urge acceptance. It will scarcely be in the clouds of heaven, for such expressions are only forms of religious imagery phrased to give beauty and sublimity to the event; nor yet may we look for the accompaniment of angels with a great sound of a trumpet, for this too is an expression bearing a deeper meaning than the mere obvious one. Will it not rather be the quiet, peaceful coming forth of a pure and simple man—a man with deep knowledge, having a tender compassion for the fallen and downtrodden; a pure love for the good and the beautiful; a sincere earnestness that impels him onwards in His world-work with splendid devotion; a greatness of spirit never equaled save by Himself when He came before; and a loftiness of ideal almost too high for all save those who know Him as Christ; —in a word, a man with a grandeur of character so towering and yet a simplicity so childlike as to mark Him out for those who have the eyes to see, as more than man—as a being divine? No spectacular event shall the world witness in His gentle coming forth. Perhaps from the birth of the body up to the moment when He shall claim and enter it for His vast purpose, it shall be occupied as the temporary abode of some dearly beloved disciple, having been raised up for this sublime service through the ages, as transpired when last He came; and if this shall be so, one can imagine the sacred peace that would surround the yielding up of the spotless vessel by the honored disciple to Him for whom as a holy trust he had shaped and moulded it through the years of its youth. There will be no tinkling of cymbal then, no sounding of brass, but rather will it be said,

> "All nature thrills with joyous awe and feels subdued. The silver star now twinkles out the news to the night-blossoms, the streamlet to the pebbles ripples out the tale; dark ocean waves will roar it to the rocks surf-bound, scent-laden breezes sing it to the vales, and stately pines mysteriously whisper: 'A Master has arisen, a Master of the Day.'"

That His own shall know Him needs no asseveration; that the world will know Him is indeed doubtful. Always such a one comes to establish the ideals of a new race,

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and these must needs in some respects prove unacceptable to men holding the ideals of the dominant existing race, for an ideal of a coming race may indeed be as repugnant to an existing one as would an ideal of a race gone into decay, being each equally absent from its moral fabric. When He came before so objectionable did the people find His teachings, and so keenly did they feel the reproach of His high nobility, that they destroyed the pure form that held the matchless soul, and so ended a phase of His divine labors which He only takes up at intervals of long centuries. It does not follow that the present age being later in time is less bound by ignorance, relatively considered, than the old, and may not witness His unfortunate rejection again; but one may see unmistakable evidences of plans, reaching far in the past and culminating now in the activities of the Theosophical movement, whereby such preparation was to be made for Him as would leave the world no chance to repeat its former horrible crime. Regard clearly the work the Society is doing, and see if it bear not the true mark of such preparation—linking together in a truly universal brotherhood the religions of all the world, once, and even yet, to some degree, pitted against one another as if unknowing their common parenthood; striving to heal the breach long existing between religion and science; pleading for beauty in all life; calling to the strong to protect the weak, and the wealthy to use their means to raise the poor and the ignorant to higher levels; preaching the gospel of love and compassion and showing the need for their expression in true co-operation, and all the while holding up the ideal of service as being higher than that of militant individualism. Many are the truths that must now be restored to the world—truths once loved and lived, but lost in the dark cycle for lack of voice. Such truths are the nature-facts of Reincarnation, of karma, the Creative Power of Mind, the Reality of the Unseen Worlds, and the practical possibility of man's knowing, by right, study and conduct, the God in whom he lives and moves and has his being.

This then seems at least a part of the plan of preparation for the near Coming of the sublime World-Teacher, the Spiritual Lord of our planet; this the duty of those who would ensure to His mission a greater and more far-reaching force than before; and if the labors be well fulfilled of those privileged to aid in the great work, then shall we thus give to Him the welcome of the royal guest, making straight the paths which He is to tread. Do the members of the T. S. realize the solemnity of the task which falls to them? Are they ordering their lives so as to do their utmost in His service? Do they each morning as they rise from their beds of sleep rejoice that one more day comes in which to do His will? May His peace and blessings rest upon each, and the humblest, that the joy of His service may be felt when the day grows hot and the brow is wet.

A. P. Warrington.



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COMMUNICATION.

Incidents connected with the passing of Prof. James has called unusual attention to the subject of the communication of egos across the planes of nature, and it may be of interest to give the subject in general some attention.

When we examine any bit of manifestation carefully we finally trace it back to the primal trinity in which we see the Self, the Not-Self and the relations and interplay between them,—in fact back to the very nature of the Absolute, the A-U-M, which may be symbolized by a triangle. The right hand side symbolizes the Self in its triple aspect which may be again represented by a triangle. The left hand side represents the Not-Self, triple again in consequence of its reflecting the Self, The base of the triangle has a dual triplicity in consequence of its being both the bond and the bar that ties the Self to the Not-Self and at the same time holds them apart. It represents the relations, the conditions and the forces which maintain the stability and balance of the universe. To clearly see the point applicable to our problem, let us suppose the base of this triangle to rest on a fulcrum under its center. Now it is the very nature of consciousness working in the Self to be constantly trying to identify the Self with the Not-Self, or trying to separate the Self from the Not-Self. As a consequence, in order that the triangle may remain balanced upon the fulcrum, every movement in the Self must be balanced by a simultaneous and an exact reflected movement in the Not-Self. Thus it has been stated by our President that for every movement of consciousness in the Self there are corresponding vibrations in the vehicles.

Indeed the correspondence and identity of the two are as close as that between object and image and makes it possible for two Egos to communicate—to come to the same state or condition,—by what we will call the short circuit method. It is quite evident that if two separate selves or Egos could rise in consciousness to their sources in the Logos their communication would be perfect, for their state of consciousness would be that of the Logos containing all at once. This we will call the long circuit method. But while we are able to rise in consciousness even in our meditations, with great effort and uncertainty, only to the lower regions of the causal body level, it is quite evident that the long circuit method is not for us now, and we must use the dangerous and uncertain method of short circuiting as best we can. This is possible from the fact that our separated selves wrapped in our Not-Selves are included within the consciousness and vehicles of larger Selves and Not-Selves, are in fact foci in them,—so that when a change of consciousness takes place in one ego and a corresponding movement of his vehicle, a sympathetic change takes place in others. But in the attempt of one ego to communicate with another most of the result radiates and wanders off and is lost so far as the second ego is concerned, and because of such diffusion of the force and the further fact that the second ego's attention is focussed only on a small part of the Not-Self, say the physical plane, it becomes in fact a lost A-U-M—a lost word. After the Word was lost and as a necessary result the spiritual egos descended into gross matter, it was necessary to have a temporary word) by the fact that the Word until in future ages as the result of evolution the Word be recovered. This was made possible, (that is the giving of a temporary word) by the fact that the Word was not completely lost, as we see in our case the movements of the physical bodies of the two egos are communicable to their respective centers of consciousness. It is therefore possible to add to such physical movements as naturally only convey in a massive way the feeling of the expressing ego to the other and next to nothing of his thoughts, movements which shall be symbols of those in the subtle bodies which have been lost. So man was given a spoken and written language, no doubt arranged so that the sounds and forms had some

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definite connection with the feelings and thoughts to be communicated as well as a conventional meaning. Whenever artificial means are used to turn the forces of nature to the use of man, as in the steam engine, telegraph, telephone, etc., we have the result of the substitute word. It is interesting to note how it is possible always to see the real Word hidden in substitute. The substitute is printed over the grave where the Word lies buried and it spells superfluity. So when at the turning of the Path one sets in quest of the Word, he begins by removing the superfluities of life and he continues by removing more endlessly till at last the true Word begins to be uncovered. It gradually shows through and replaces the other.

When one of two egos wishing to communicate has recently lost a physical body by death the usual means break down from the fact that there can be no physical action or re-action on the part of one of the egos; so usually communications fail when the ego without a physical body tries to reach the embodied. However, from habit he makes the same efforts in every particular; he thinks the same words and puts into them the same feeling. Probably in all the bodies he has, the vibrations are identically the same as they would have been had he a physical body, but none of the force reaches lower than the astral plane but energizes in the astral, mental and possibly buddhic planes. If the other ego senses the presence and draws his consciousness to the astral body, making it tense enough he may get precisely the same impressions as had the other spoken through a physical body. The spoken words are there with every little peculiarity of tone, accent and inflection of the speaker. Notwithstanding it comes across at the mental and astral levels and never touches the physical, nothing seems missing. The incoming vibrations from the astral world seem to be precisely the same as when coming in from the sense organs and the recipient could probably distinguish no difference except he would be aware that they had not passed through his physical sense organs. This raises an interesting question as to how our astral and mental eyes and ears are open to ordinary conversation. When two egos cannot focus their consciousness on the same planes and so catch each other's outgoing force a third ego may be used as a link or a body may be borrowed by the unembodied.

The Theosophist knows that to communicate with others either on the same plane of major consciousness, or across the planes, he has but to open his mind and heart by removing those things of the personal self that have become superfluities to him and he can communicate more fully and with more certainty than by any artificial means. He realizes that so long as he wishes to hide within his personality, others will be hidden from him and he has little sympathy with any system of lining up a third ego to bridge across the planes and add more artificiality and more uncertainty to what already exists, and so delay the Day for him.

Reference is often made to the similarity of the seal of the Theosophical Society and the ordinary Masonic symbol, and in reference to the above it may be well to repeat. The former symbolizes the complete Manvantra, the Word recovered, while the latter represents our earth and its humanity at its present stage, the Word lost, one the mature stage, the other the immature. The character at the top of the seal represents the Absolute, the A-U-M, and may be spoken of as the primitive triangle. It is not represented in the Masonic symbol at all. Referred to as a triangle the right hand side represents the Self, and being triune,—Will, Wisdom and Activity—is shown as the light triangle in the seal and in its incomplete stage by the compass in the Masonic symbol, a great mystery. The left hand side of the primitive triangle, again triune, is shown as the dark triangle in the one case and in its incomplete stage by the square in the other—another great mystery. The base of the triangle as stated above is that which holds the Self and the Not-Self together and yet apart. In it we find our karma, our dharma and all the relations, conditions, barriers and power that we see manifest on all planes. It is

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represented in the seal by the wheel of power that maintains the balance of the universe by turning now in this direction and now in that and is placed above the triangle perhaps on account of its transcendent importance among other reasons —a great mystery indeed—for in it is hidden the why and the how of the very beginning of manifestation. Thus we have three great mysteries, but the three are one. Now the side of Self seems real, now the side of Not-Self stands out as all, and again they both disappear into that network of laws, conditions, forces and motion that are symbolized by the base of the triangle and so give rise to the infinite variety of the ever changing beliefs of humanity.

In the seal we have the serpent swallowing its tail, inclosing the symbol of the cosmic process showing that its completion is followed by another great cycle as well as that when fully formed the cycle is accomplished by the lower being transmuted into the higher. In the other the incomplete or immature stage is shown by the opening between the head and tail of the G.

In the seal the Son of Man appears at its center ready to drop his nature and appear in the next great cycle as the spiritual globe. He does not show in the Masonic symbol.

E. Holbrook.

THE ROMANCE OF A CHARTER

Act I.

Lost, by Mr. R. E. Packard of Chicago, engrosser to the American Section, one inscribed Lodge Charter, ready for delivery to the General Secretary.

Act II.

Found, downtown in Chicago, by a Finnish gentleman, one curious-looking document with a peculiar seal. Finder not a theosophist, but recognises the seal as having some connection with Theosophy, and therefore delivers his find to Mr. O. Eskonen of Sampo (Finnish) Lodge of Chicago.

Act III.

Mr. O. Eskonen delivers the document to Mr. John Forssell, President of Sampo Lodge.

Act IV.

Mr. J. Forssell delivers the document to Mr. C. Jinarajadasa of Adyar Lodge, lecturer to the Section.

Act V.

Mr. C. Jinarajadasa delivers the document to the General Secretary of the Section.

Finale.

The General Secretary signs the document and presents it to Hart Lodge, Michigan, as the official token of its existence on the physical plane as a part of the American Section, T. S.



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LORD BACON'S PHILOSOPHY.

"When righteousness declines, O Bharata, when wickedness is strong, I rise, from age to age and take visible shape and move a man with men, succouring the good, turning the evil back and setting virtue on her seat again." This saying of the Blessed Lord, like all great voicings of the Law, may be applied on every plane of existence. Wherever and whenever the dawn puts to flight the darkest hour, there and then we see the coming of the Lord; whenever he manifests himself in human form, literally a man with men or through His servants in the shape of a great idea, it is He who, as He promised, has come to rekindle the Light of the World.

One such coming we have seen in our own day in the reproclamation of the Ancient Wisdom by the great leaders of the Theosophical Society. Another such coming was witnessed five hundred years ago when Francis Bacon proclaimed the necessity of a new method and a new aim in philosophy. On both occasions the object of the efforts made to remould the ideals of the age has been the same—to help the race to fit itself to take possession of its spiritual inheritance of wisdom, power and well-being.

Whether in the sphere of knowledge or of action, the goal of all Theosophical undertakings should be the lightening of the world's burden. "Truly is it said in the books of that nation which possesses the earliest and still the deepest and subtlest psychology, that the object of philosophy is to put an end to pain. For that, the knower thinks; for that, knowledge is sought. To put an end to pain is the final reason for philosophy, and that is not true wisdom which does not conduce to the finding of Peace." So speaks Mrs. Besant and the same doctrine is taught us on still higher authority. In a letter from one of the Masters quoted in *The Occult World* there occurs the following passage: "Now, for us, poor unknown philanthropists, no fact of either of these sciences is interesting except in the degree of its potentiality of moral results and in the measure of its influence to mankind.....We see a vast difference between two qualities of two equal amounts of energy expended by two men, one of whom let us suppose is on his way to his daily work and another on his way to denounce a fellow creature at a police station.....The building ant, the busy bee, the nidifacient bird, accumulates each in his own humble way as much cosmic energy as a Hayden, a Plato or a ploughman turning his furrow, in theirs; the hunter who kills game for his pleasure or profit or the positivist who applies his intellest to prove that $-\times+=-$ are wasting and scattering energy no less than the tiger which springs upon its prey. They all rob nature instead of enriching her and will all in the degree of their intelligence find themselves responsible." (p. 132)

This idea that the value of philosophy or in fact of any human activity, must be judged by its fruit, is the root from which all Lord Bacon's work sprang. As Macaulay has well said the essential spirit of Bacon's thought is, "a majestic humility, a persuasion that nothing is too insignificant for the attention of the wisest which is not too insignificant to give pleasure or pain to the meanest."

That it was this ideal of usefulness that beckoned him on is repeatedly and distinctly stated by the author himself. "According myself born for the use of mankind and judging the case of the common weal to be one of these things which are of public right, and like water or air be open to all; I sought what might be of most advantage to men." "I entreat men to be well assured that I am labouring to lay a foundation not of any sect or doctrine, but of human utility and power." (viii. 36.) For "as in religion we are warned to show our faith by works, so in philosophy by the same rule the system should be judged of by its fruits and pronounced frivolous if it be barren; more especially if, in place of fruits, of grape and olive, it bear the thorns and briars

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of dispute and contention," (viii 105). "For fruits and works are as it were the sponsors and sureties for the truth of philosophy." "Wherefore, seeing that these things do not depend upon myself, at the outset of the work, I must humbly and fervently pray to God the Father, God the Son and God the Holy Ghost, that remembering the sorrows of mankind and the pilgrimage of this our life wherein we wear out days, few and evil, they will vouchsafe through my hands to endow the human family with new mercies" (viii 53).

"To endow the human family with new mercies"—this was his ambition. Our watchword as Theosophists is Brotherhood. Lord Bacon's was, in the quaint words of the time, "the relief of man's estate." Like King Arthur of old, he came "to make the whole world other," and like his great prototype he was fully conscious of his mission. "The reformation of the whole wide world" is the generous phrase in which he himself referred to it. Filled with a deep sense of human misery he regarded the true philosopher as one who pitied men and sought knowledge, not for pleasure of the mind or for contention, or for superiority to others, or for profit, or for fame, or power, or any of these inferiors things; but for benefit and use in life. Because of these views regarding the true end of philosophy, Lord Bacon has sometimes been called a Utilitarian when the word was not intended as a mark of appreciation. But when we consider that, as his critics have pointed out, the name is appropriate only if we take it as implying, not that he loved truth less than other men, but that he loved his fellow beings more, it is a proved title and one that we as Theosophists should try to merit.

Anna M. de Leeuw.

RECOLLECTION

She—

What can it mean—this haunting strain
Of other days, so old, so new?
This music with a mute refrain,
Elusive, so that when I fain
Would listen, it is gone again.
I cannot tell—can you?

In morning dreams I see your face—
Yet not the same;
What now is fair as fair may be
Seems mingled bronze and ebony;
And in your eyes I darkly trace
A sleeping flame.

Last night I dreamed of sand and sun—
An empty land—
There not a rock nor beast nor man;
When sudden,—so the vision ran—
Were camels and a caravan.
And far as I rode for a span
With these at hand—
Wilt tell me what it means, beloved,
I do not understand?

He—

I cannot tell you how I know,
I may not tell;
But I was once an Asian Khan,
Lord of the steppe and caravan,
From Caspia's shore to old Khokan;
And all was well,
'Till Ishtabel
My Arab princess, brought me woe;
We loved; she died; I suppose so.
It was two thousand years ago,
In Turkestan.
But all is well,
For Ishtabel
Is come again,
Pure as the snow,
Sweet as the rain
And you are she
My bride to be.

John Hawkes.

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THE CHOICE OF SURROUNDINGS

It is the fashion, and not unreasonably, to attach great importance to the influence of environment. When that expression is used people generally mean an environment into which they are born, or one which is imposed upon them from without, and in no way dependent upon their own will. There is, however, another environment which is often forgotten, that which we create for ourselves—the great influence produced upon us in daily life by the place in which we choose to live, and the objects with which we voluntarily surround ourselves. One may often judge from the outside of a house something of the disposition of those who inhabit it, and a man's room is to a certain extent an expression of him, for it shows his taste in books, pictures, statues, furniture, wall-paper and flowers; and every one of all these things is constantly reacting upon him, even though he never thinks of it.

One who is a student of occultism will be guided in choosing a house for himself by a number of considerations which would not be likely to occur to the ordinary man. The ordinary man probably considers principally the size and rent of the house, whether its drains are in order, and how far it is from the tramway or railway station. No doubt these points have their importance, but the study of the hidden side of things would suggest several other considerations.

From our point of view a great desideratum is to have as much room as possible about the house—to have it as far removed as possible from its neighbors. Once more, this means no reflecxion upon the neighbors. They may be all that can possibly be desired, yet it is always better to avoid the mixture of varying vibrations. One may earnestly wish sometimes for the society of one's neighbor, and when that happens it is always possible to visit him or to invite him to call. But to be always in such close proximity to him as to feel every change in his aura —that is a condition of affairs which never ought to exist, although unfortunately it too often does. In all those long line of houses which are so common in our great towns, it is impossible to escape from one's neighbor. Whenever he walks up to the dividing wall, his aura must project through it, and it will be seen that, with a neighbor in close contact on each side, one is practically always in the same room with two families whose tastes and interests may be absolutely different from one's own, who may have all sorts of thoughts and aspirations which clash entirely with those to which one wishes to devote one's self.

Even a semi-detached house is better than these, for then at least one shares one's quarters with only one family; but the truth is that there ought to be no houses but detached houses, however valuable the ground may be. No one who understands the power of the unseen influences would take a house which is one of a row, if he could by any possibility avoid it. The same difficulty occurs with our modern flats and apartment houses. They may have many advantages, and their fittings may be all that can be desired, but they are always open to this most serious objection. If, however, a man's circumstances are such that he must thus live in common with others, he will at least do all that lies in his power to secure that these others shall be reasonably harmonious.

Another weighty matter from the occult point of view is the aspect of the house. Considerations of physical health prescribe that a sunny rather than a dark house should be chosen, and these are emphatically re-enforced when we think of the higher planes. I have already written as to the imperious necessity of sunshine and of all that it brings with it. Not only physical disease, but irritability

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and depression fly before the direct rays of the sun. Plenty of sunlight and fresh air, then, are the most prominent desiderata.

The influences of the immediate neighborhood must also be taken into account. Under no circumstances whatever ought a man to take a house which is near to a public-house, a slaughter-house, a prison or a butcher's shop. It would also be eminently undesirable to be in close proximity to a pawnbroker or a money-lender, or to any place where violent and acrimonious debates and arguments are frequently held —in the latter case because of the wearing effect of constant jarring and angry vibrations, and in the case of the usurer because radiations of sorrow and despair are always connected with such a a business, and often there is bitter hatred as well. A club, too, should be avoided if it permits gambling.

The type of the previous tenants may make a great difference in the comfort of a house. If they have been spendthrifts, if they have been quarrelsome, or if they have suffered deeply from long-continued depression, the place may be so impregnated with thought-forms of those varied types as to be a dwelling quite unsuitable for any sensitive person. This difficulty, however, can be overcome by an elaborate demagnetisation, if the student knows how to do it.

Not only the aspect of the house as regards the points of the compass, but also its aspects in the other sense of the word is worth noticing. No one should take a house which is ugly, gloomy-looking, or depressing in appearance—not only because of its effect upon himself when he looks at it, but because it would constantly be surrounded with a cloud of thought-forms made by neighbors or passing strangers who were disgusted with its appearance. Even though the house itself be pretty, if there is squalid ugliness in the immediate neighborhood it is unsuitable. Above all things to be avoided are those long and monotonous lines of mean and sordid-looking houses which one may see in some London suburbs.

A garden of some sort is a most valuable asset. In fact, a little cottage in the midst of a large garden is better than the most magnificent house which stands close upon the road, in the midst of a row of others. If the house be in a street, the nature of that street is a matter of great importance. If the road be paved with granite blocks, or in any other way which is specially conducive to noise, it should be avoided at all costs; whereas a quieter form of paving, such as asphalt or wood, would count much in its favor. A street infested by yelling fiends in the shape of hawkers is also unfit for the habitation of anyone possessing the usual allowance of nerves—so long as our government neglects to protect us against so flagrant a nuisance.

It goes without saying that one would avoid a street in which there is constant heavy traffic, or one in the immediate neighborhood of a railway or tramline—near enough, I mean, to suffer from the noise; for noise is one of the greatest defects of our exceedingly defective civilisation. And although after a time a man gets used to the noise, and hardly notices it, nevertheless every fresh outburst is a blow to his astral and mental bodies, and the effect of this is precisely that of constantly repeated blows upon the physical body; each one may be no great matter, but after a time the cumulative effect hurts exceedingly. In the physical body this would mean pain, and we should at once understand it and refer it to its source; in the case of the astral body it means irritability, and in the case of the mental body a feeling of fatigue and inability to think clearly; but when these supervene we do not so readily understand them, nor do we always assign them to their true cause. It will be readily understood that the neighborhood of any building which is either noisy or noisome with smoke or chemicals (as a factory might be) is to be absolutely avoided.

I am well aware that many of my readers may be so situated that it is impossible for them to take all these recommendations into consideration, and I offer them only

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as a guide to what is desirable when it can be had. If a man who is entirely unfettered is about to choose a house, or a site for a house, I should advise him to be governed in his selection by what I have said above; but I know well that most people are practically limited as to the range of their choice by the question of rent, convenient access to their work, and a number of other personal reasons. In such cases a man must simply balance the advantages and disadvantages and do the best that he can, taking it as the result of his own actions in the past that he cannot do better.

A matter in which a man has usually much greater liberty is the decoration of his room, and it is one of considerable importance to him. For example, the pictures which we hang on the walls of our homes are exercising all the while an unnoticed influence upon us, not only because they keep the expression of certain ideas constantly before our eyes, but also because the artist puts a great deal of himself, of his inmost thought and feeling, into his work, and the effect of all that thought and feeling inheres in the picture and radiates from it just as surely as scent inheres in and radiates from a rose.

There is a hidden side to every picture —the conception which was in the artist's mind and heart. That conception, when he formed it, expressed itself clearly in astral and mental matter, even though he may have succeeded but partially in bringing his idea down to the physical plane.

Every true artist will acknowledge that, however excellent his work may be, it invariably falls short of what he intended and expected. Yet the conception, as he thought it out, exists really and vividly on the mental plane, and the felings and emotions which he endeavored to express exist on the astral plane; and these, which we may call the unseen counterparts of the picture, are always radiating vibrations of their own character, whatever that may be, and are therefore producing a never-ceasing effect upon those who live within their influence.

Manifestly therefore it behooves us to be very careful as to the nature of the objects of art which we gather around us. We must avoid all pictures whose subjects are mean, sordid or terrible, however accurately or powerfully those subjects may be delineated. It is well also to eschew those which, though harmless in themselves, are likely to produce impure thought in undeveloped minds, because such thought-forms will hang about the picture and act as a constant and baneful influence. The modern craze for inane representations of the female face and figure is from this point of view distinctly to be depreciated. So also is that form of artistic realism which seems to see only the darkest side of life, and to recognise nothing as natural unless it be decadent and depraved.

Pictures of sordid scenes of lower life, of peasants drinking in an ale-house, of battle scenes, or of huntsmen gathered together to slaughter an unfortunate fox; all these are avoided by the wise man. He is careful to surround himself only with such pictures as are ennobling, soothing, helpful, those which shed upon him an influence tending ever to happiness and peace. Beautiful landscapes and sea-views are usually best of all; pictures also of grand old cathedrals—magnificent buildings with peaceful associations; sometimes a portrait or imaginary figure, if the face be really a fine one, but never under any circumstances one which suggests sorrow or anger. In religious pictures, for example, the crucifixion and the garden of Gethsemane must never appear, but the risen and radiant Christ, or a reasonably attractive presentment of the Virgin and Child is admissible.

In the same way with statues; only those should find a place which are of exquisite beauty, and in connection with which there could never be the least thought of impurity. A man should think not only of himself, but of servants and possible visitors. Of course no decent person could have

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a thought other than the purest in connection with any picture or statue whatever; but if such a thing hangs or stands where others may see it, it is useless to ignore the fact that low-class minds will form low-class images, and so an object which to us is noble and beautiful may come to radiate abominable influences.

Many people like to surround themselves with all sorts of curious little objects, figures, pieces of pottery, carvings in ivory and ebony, photographs, and so on. Most of these things are harmless enough, though it means a great deal of trouble to keep them scrupulously clean, and unless they are so kept they are a nuisance of an aggravated type. Care must be exercised with regard to the photographs. Private friends are of course admissible, or a public man whom one admires; but on no account should the figures of actresses be introduced, as they always attract the most undesirable thought-forms from hosts of impure-minded people, and consequently radiate them. A most praiseworthy custom is to have in a prominent position the best available portrait of the ruler of the country, and to surround it constantly with waves of affectionate and loyal thought, for in this way it will radiate an influence of loyalty and devotion upon all who enter the room.

With regard to other curious little mementos, a certain amount of caution should be exercised. Many such things are old, and some have a history attached to them —sometimes a terrible history. It is widely known that a lady in Lindon had in her house for some time an Egyptian mummy-case, the influences connected with which were of so serious a character that she was speedily forced to get rid of it altogether, because of the series of disasters which overtook all who came into contact with it. That is an extreme case, but other kinds of curiosities have sometimes undesirable or mischievous auras.

Many such objects tell their own story, though the owner is often unaware of it. A sensitive person will sometimes find landscapes which are entirely unknown to him, or scenes from some foreign land, starting up unbidden in his mind. These may come from various sources. They may be mere pictures formed by the imagination, his own or that of some other person in the neighborhood, either dead or living; they may be examples of casual clairvoyance at a distance; they may be and often are instances of unintentional psychometry, and can be traced to some object in the room. For every body, of whatever nature it may be, carries within it the power of showing, to those who can see, pictures of its past history, and sometimes these come to the surface unexpectedly. Some are good and some are bad; some are harmless and others are actively unpleasant. When a man acquires some ancient object of unknown history, he has usually no means of telling in the first place whether it will prove helpful, harmful or negative; but if he watches carefully he will soon see. Certain types of curiosities are obviously undesirable from the outset—such things as spears, swords, daggers, or anything which may have been connected with bloodshed.

To a discerning eye a man shows his nature very clearly in his choice of books. And this choice is of great importance to him. A man reads a book. He lays it aside and perhaps forgets it; but nevertheless it lies there, and it continues to pour upon him a steady influence, whether for good or for evil. Many books, it is true, have no pronounced influence, and may therefore be considered as neutral; but we all know of many books which have done us good, and their influence will usually continue to be for good, unless indeed it happens that we outgrow them altogether, and in that case their action may operate possibly as a kind of retardation.

The main thing is to avoid definitely evil books—horrible neurotic studies of characters which are better left unstudied, tales of unnatural and most unpleasant women who are always hovering as near as they dare to the edge of impropriety of some sort, stories of doubtful morality, of shady transactions, or of blank inanity. All these are things for which a sensible man will spare no room on his bookshelves, because they are not worth reading in the first

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place, and they certainly radiate an impure and unwholesome influence in the second. The great criterion in the formation of a library is that only sane and healthy books should be admitted, for books are specially strong centres of thought-forms, and their unnoticed action upon a man's life is often a powerful one. They should be not too many, but emphatically good of their kind.

There is a hidden side to even so homely a question as that of furniture and color decoration, since every color has its own special rate of vibration, and some of these rates are helpful to man, while others are distinctly a hindrance. Broadly speaking, all light and delicate tints are good, while heavy, coarse and dark colors are to be avoided. Some consideration should also be given to the purpose for which the room is intended. For example, certain shades of red might be not out of place in a dining-room, but would be far from desirable in a room consecrated to sleep or to meditation.

Another adjunct of ordinary life in which the hidden side is of great importance is jewelery. As a general rule, the wearing of jewellery is to be discouraged, because though every stone has its own special property and influence, the most prominent effect of nearly all of them is to excite bitter envy and covetousness in the hearts of others. The average woman seems to be unable to contemplate a jewel without becoming filled with an inordinate greed to possess it, so that there is scarcely a stone of any beauty or value which is not the centre for many converging streams of jealous longing. In the case of the great historical jewels we have the additional complication that all kinds of ghastly crimes have been committed in connection with them, and they are therefore usually objects not of beauty but of horror to any sensitive person. The jewel represents the highest development of the mineral kingdom, and consequently its power of receiving and retaining impressions is much greater than is the case with almost any other object. The Gnostic gems employed in initiation ceremonies two thousand years ago still remain vigorous centres of magnetic influence, as may be seen by any sensitive person who will take the trouble to examine some of those in the British Museum.

It is well known that at the spot where any great crime has been committed, or where vivid emotions of fear, anger, hatred or revenge have been in action, an astral impression is made which is immediately obvious in its full horror to the clairvoyant, and is very frequently sensed to some extent by persons in whom the higher senses are entirely undeveloped. The same thing is true to a much greater extent of the jewel which has been the cause of many crimes, has been present at them and has absorbed the effect of all the passions which prompted them. Such a jewel retains these impressions with unimpaired clearness for thousands of years, and continues to radiate out from itself the vibrations appropriate to them. The psychometer sees around it all these terrible pictures. The wearer of the jewel frequently does not see them, but nevertheless their pernicious effect is constantly exercised upon her.

It is not only in conection with great historical gems that this unpleasantness exists, for I have come across several instances in which quite ordinary stones have been the occasion of a dreadful crime among the miners who discovered them. I know of one such in which the finder was murdered by another man, but lived long enough to attach an awful curse to the gem for the sake of which he had lost his life—a curse which was acting so definitely upon various wearers of the stone fifty years later that it seemed the safest and best course to throw it into the sea. In a general way therefore the occultist avoids all jewelery, and he certainly never wears it for the sake of show. (From the *Adyar Bulletin*).

C. W. Leadbeater.

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THE ROLE OF PEACE IN THE IMMEDIATE FUTURE.

In this age when the great forces of the world are beginning to expand their energies toward the procurement of a stable international peace, it is fitting that the Esperanto movement should begin to take stock, so they say, and see how far in the past its efforts have helped to contribute to the present hopeful conditions, and how far it may by the wisest and most concentrated efforts lend a powerful hand toward the solution of this great question of the future. Loking over the world and its varied activities as a whole, one becomes forcibly convinced that this age in which we are living is in a state similar to that which the chemist in his laboratory calls the critical stage. We have arrived at a point at which every department of human endeavor has been brought to its highest state of activity. Everything seems to be in a state of strain and stress, and there is no human activity that does not feel and express it; even our human bodies so thoroughly reflect the conditions of the time that we find a condition of strenuousness and nervous hysteria almost universal. Every sign, every landmark that we look at seems to indicate a condition out of the normal, a condition of instability. In the deeper questions of the day we find the greatest unrest; the most prominent functionaries of the religions are beginning now to yield to the very vital demands coming up from the ranks for greater expansiveness, a wider view, a more universal acceptance of things. In sociology we find that the great contrasts have grown so critical and acute between poverty and riches, between ignorance and learning, that the strain which results from the powerful pulling apart of these two opposite conditions is so great that at almost any moment one may look for a break. In the world of art, the skill and genius of the artist has worked so continually and effectually along the lines of the standards established centuries ago, that his work can scarcely be called more than clever craftsmanship, as even the power of imitation has been exhausted in the productions which we have before us to-day, leaving no chance for further progress along the lines of the old, and holding out no hope of further progress, except along lines that are radically new and original. Science too, is throwing off its cloaks of dogmatism and materialistic narrowness, and its leaders are vying with one another in their attempts to cross the border-line into the realm of investigation and research which not many years ago was only thought of and mentioned by them to express a vigorous degree of contempt. All is truly in a state of unrest, man is dissatisfied with the limitations of the resources of his activities, and is yearning for wider and deeper things, and is earnestly striving to attain what he knows not, nor where, nor how, but follows the best he may the inner life that guides him. New movements have sprung up everywhere, seeking to supply the want that is so keenly felt; some are religious, some quasi-religious, some scientific, some philosophic, others ethical, others artistic, some masonic, and so on, *ad infinitum*, each striving to bring down into the consciousness of man some ideal which will help to lift him in his evolutionary struggle, and satisfy the inner yearnings which burn so brightly in his heart just now. Among these various movements which are building the foundations of the future, there is one which occupies an important position, and that is the Peace Movement throughout the world. Since a Polish lad, some thirty years ago, dreamed in his European home of a world which should be at peace, and of its peoples living together in unity and mutual understanding, and then set to work and gave us an invaluable foundation upon which to rest his ideal, the movement toward international peace has moved very rapidly, and within the last few years has made enormous strides. From having in the beginning been confined chiefly to the acad-

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emy, the cloister, the library of the literateur, it has now passed into the activities of the great potentates and leaders of thought of the world, until we now find kings striving for it, legislators working for it, and notably perhaps the most striking personality in all the world, Theodore Roosevelt, seeking by every strenuous method in his power to bring about this happy condition. In America there are a number of Societies striving to effectuate a substantial movement for peace, and among them one that has been recently organized, known as the "World Federation League," being a department of the New York Peace Society. The special significance of mentioning this League in a general discussion of so great a subject lies in the fact that its officers have just succeeded in causing successfully to be carried out one of the potentially greatest undertakings of the age, namely, the passing of a joint resolution by both Houses of Congress of the United States of America, authorizing the President to appoint a National Commission in relation to Universal Peace. Ths resolution is one of such deep significance and of such vital interest to all Esperantists whose propaganda is based so firmly upon peace, that I feel that each one of you has already been thoroughly informed as to the passage and its terms. It is sufficient to say, however, that if the aspirations of the World Federation League which is responsible for the introduction of this Resolution, are realized, the President of the United States will appoint upon its commission Mr. Roosevelt, our greatest American citizen and strongest advocate of the world peace, as well as the Honorable Richard Bartholdt, one of the greatest of the pioneer advocates of the world peace, and others, which being done there would exist a vital promise in this act that within the two years apportioned for the Committee to report, it may tend perhaps to contribute more effectually to the federation of the nations of the world than almost any other one thing that could be done. In this I am sure all Esperantists will feel cause for rejoicing, and will do anything that lies in their power to keep up and maintain their propaganda through the public channels, so that the question may be kept alive and struggling for solution down in the ranks of the people where the world forces work the strongest. Another ambition of the World Federation League is: (1) That each of the various governments of Europe shall appoint a Peace Commission fully empowered to discuss permanent international peace unreservedly with the American Commission about to be appointed; (2) That there shall be a federation of the world in a limited manner for the purpose at least of peace-keeping and mutual interest, such federation having an international court of arbitral justice endowed with power to enforce its decrees, and utilizing the means existing at The Hague as far as possible, for this purpose, and (3) To endeavor to convert the present War Lord of Europe into a Peace Lord and induce him to accept the presidency of the first session of the Congress of the World Federation, which it is hoped may be proffered to him. This great ruler is a man of embodied energies and it is deemed that the ideal may appeal to him of expressing them through peace channels as being in this age more fitting avenues for royal energies than those of murder and conquest. Linked with England, France and Russia in a momentous undertaking of this kind, this ruler would be able as its first President to inaugurate the World Federation successfully and with stupendous results for humanity. Later on the presidency could pass from one to the other great national heads. It is hoped that these things may become diplomatic possibilities for the furtherance of the consummation so devoutly wished for.

Before passing on to the next point, there is one important thing which I wish to mention and which the advocates of peace ought to bear constantly in mind and govern their actions accordingly, and that is, that there can never be a stable peace in the world as long as man engages in the

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wholesale murder of his helpless inferiors of the animal world, under the pitiful pretext that the dead and decaying flesh of those creatures is essential to his physical well-being. They have their rightful place in evolution *as living creatures*, as well as ourselves, and every time we violate the sacred law of life and destroy them, we give strength and vital force to the spirit of murder and war and help to paralyze the blessed spirit of peace.

Returning for the moment to the thought which I held before you some moments ago, showing the great state of unrest and uncertainty in all the conditions of our civilization, did it ever occur to you, my hearers, that this state of the world might have a very wonderful and striking signification? Did you ever look back upon the history of the world and see if therein a similar stage had ever existed before, and if so, did you find what potencies then expressed themselves in order to re-establish balance and poise? Before I leave you, I am going to offer one solving suggestion, and that is to ask whether you do not find that this precise condition existed indeed twenty centuries ago, at the time of the birth of the present Teutonic Race, and I will ask you if that condition was not really a mark that the Celtic peoples who came before had reached the triumph, the acme of their possibilities along the lines upon which they were growing, and that the time had come for the building of a new race, this Teutonic race, which was to develop more particularly the scientific mind against the emotional and artistic temperament which preceded, and if you find that to be true, then I would ask you to look and see whether there wasn't a Great Personage called Christ who came at that time and delivered an enormously important message to the world, a message which should be the power and inspiration of the new race to whose cradle He came, and if you find all these things to be as I suggest, then may it not be possible that we to-day are also living in one of these same transition stages; may it not be possible that this Teutonic Race, like the Celtic Race before, has reached the acme of its possibilities along this particular line, and may it not be possible that all this unrest is only the sign of the birth of a New Race, a race which shall develop a still higher type of human quality, the type of tolerance, co-operation and brotherhood, and may I go one step farther and ask if you find this to be a. logical possibility—whether it may not be true that He who came before will come now and rest his hand upon the cradle of the present New Race as He did upon the old, and as before give it its ideals and its inspiration? If, my hearers, you find these things to be true, then all this abnormality of life conditions takes a logical place in our civilization, and all these movements striving to solve life's problems also have their normal place, and I believe among these movements there is none of greater importance, as I have said, than that which makes for peace, for if that Great One Who came before is coming now in the immediate future to help the world to re-establish its poise and to give His blessing to the Coming Race which some think is already forming here in America, then these movements are for Him, they are to prepare the way for Him, to make His work more easily possible, and until there exists international peace and harmony among all nations, it is certainly true that no great philosophy voicing a new viewpoint can be put before the world with powerful effectiveness. The ears of the world cannot listen when in them there is the din of battle with its deafening roar; the peace of the country-side must prevail. Man must be able to walk in a state where inspiration flows, and love and unity prevail, and then the world will be fit for its great upward step. The movement for peace is preliminary to these ulterior results which I have attempted to suggest to your mind, and those movements which are concentrated upon this one object have a sacred and solemn duty to perform; theirs is the duty to prepare the way and make the environment which is to guarantee peace, and

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among these movements, there is none that contains the potentiality of greater results than that of the Esperanto movement. If Universal Peace is to come, one of the important steps leading to it will be the Federation of Europe upon some mutual basis, a step that is vital and essentially important to the final results, but how expect that this can come about in the present state of Babel in which the languages of Europe find themselves to-day? That the Federation will take place few doubt who can look keenly into the future, and such being so, it is my own individual opinion that when the historian of the future comes to write of the powerful influences which worked to bring about the unity of European nations, he will be forced to state there was none greater than this effort of ours to bring all men together in mutual comprehension through the medium of a single tongue. Some great one may bring this Federation about, and should some historic figure of the present or future succeed in thus unifying the peoples of the old world, I feel that he, no matter how great his powers, will feel himself deeply indebted to the world-renowned Zamenhof for having made his task easier by giving the peoples a common platform upon which they could stand and understand one another. Inspired therefore by this hope, the hope that we are not only striving for International Peace as a political and social undertaking, but also in order to create a world condition most favorable for the possible manifestation of the Divine Man who, as we have seen, comes when the world's need exists, let us bend to our work with redoubled energy and brilliant fire, expanding every energy of our lives toward the spreading of the Gospel of Esperantism and the knowledge of Esperanto, that some day those who come after us may be able to listen to the words which bring comfort and cheer always to him who has borne the burnt and heat of the day, "Well done, thou good and faithful servant."

I offer, Mr. President, on behalf of the good work done by the World Federation League which I have mentioned, and which has accomplished so much in having this great nation formally and practically recognize the question of a World Federation and Peace, the following resolution:

Resolved, That the Sixth International Congress of Esperantists assembled in the City of Washington, hereby recognize with grateful hearts and aproving thoughts the momentous deed of the World Federation League of New York City in having been instrumental in the introduction and passage of the vastly important joint resolution read twice before the American Congress, and referred to the Committee on Foreign Relations looking to the appointment by the President of a Commission in relation to Universal Peace.

A. P. Warrington.



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HISTORY OF REINCARNATION.

Reincarnation—that man, after death, returns to birth again in a human form—is found in many parts of the world, and practically in all periods of human history. Reincarnation is well known as an integral part of the philosophy of Hinduism and Buddhism, but it is erroneous to suppose it is a Hindu doctrine, as it appears in many parts of the world where no Hindu influence can be traced.

With the conception of the return to birth in human form is also found the belief in rebirth as an animal or plant or mineral; this however is not the teaching of Theosophy. According to Theosophy the soul does not retrograde in reincarnation, and no human soul takes birth in any form lower in evolution than the human.

Primitive Peoples.

"Permanent transition, new birth, or reincarnation of human souls in other human bodies, is especially considered to take place by the soul of a deceased person animating the body of an infant. North American Indians of the Algonquin districts, when little children died, would bury them by the wayside, that their souls might enter into mothers passing by, and so be born again. In Northwest America, among the Tacullis, we hear of direct transfusion of soul by the medicine-man, who, putting his hands on the breast of the dying or the dead, then holds over them the head of a relative and blows through them; the next child born to this recipient of the departed soul is animated by it, and takes the rank and name of the deceased. The Nutka Indians not without ingenuity accounted for the existence of a distant tribe speaking the same language as themselves, by declaring them to be the spirits of their dead.

In Greenland, where the wretched custom of abandoning and even plundering widows and orphans was tending to bring the whole race to extinction, a helpless widow would seek to persuade some father that the soul of a dead child of his had passed into a living child of hers, or *vice versa*, thus gaining for herself a new relative and protector. It is mostly ancestral or kindred souls that are thought to enter into children, and this kind of transmigration is therefore from the savage point of view a highly philosophical theory, accounting as it does so well for the general resemblance between parents and children, and even for the more special phenomena of atavism. In Northwest America, among the Koloshes, the mother sees in a dream the deceased relative whose transmitted soul will give his likeness to the child; in Vancouver's Island in 1860 a lad was much regarded by the Indians because he had a mark like the scar of a shot-gun wound on his hip, it being believed that a chief dead some four generations before, who had such a mark, had returned.

In Old Calabar, if a mother loses a child, and another is born soon after, she thinks the departed one to have come back. The Wanika consider that the soul of a dead ancestor animates a child, and this is why it resembles its father or mother; in Guinea a child bearing a strong resemblance physical or mental, to a dead relative, is supposed to have inherited his soul; and the Yorubas, greeting a new-born infant with the salutation, "Thou art come!" look for signs to show what ancestral soul has returned among them. Among the Khonds of Orissa, births are celebrated by a feast on the seventh day, and the priest, divining by dropping rice grains in a cup of water, and judging from observations made on the person of the infant, determines which of his progenitors has reappeared, and the child generally at least among the northern tribes receives the name of that ancestor.

In Europe the Lapps repeat an instructive animistic idea just noticed in America; the future mother was told in a dream what name to give her child, this message being usually given by the very spirit of the deceased ancestor, who was about to incarnate in her. Among the lower races generally the renewal of old family names by giving them to new-born children may always be suspected of involving some such

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thought. The following is a curious pair of instances from the two halves of the globe. The New Zealand priest would repeat to the infant a long list of names of its ancestors, fixing upon that name which the child by sneezing or crying when it was uttered, was considered to select for itself; while the Cheremiss Tatar would shake the baby till it cried, and then repeat names to it, till it chose itself one by leaving off crying.

The belief in the new human birth of the departed soul, which has led even West African negroes to commit suicide when in distant slavery, that they may revive in their own land, in fact amounts among several of the lower races to a distinct doctrine of an earthly resurrection. One of the most remarkable forms which this belief assumes is when dark-skinned races, wanting some reasonable theory to account for the appearance among them of human creatures of a new strange sort, the white men, and struck with their pallid deathly hue combined with powers that seem those of superhuman spiritual beings, have determined that the manes of their dead must have come back in this wondrous shape.

The aborigines of Australia have expressed this theory in the simple formula, "Blackfellow tumble down, jump up Whitefellow." Thus a native who was hanged years ago at Melbourne expressed in his last moments the hopeful belief that he would jump up Whitefellow, and have lots of sixpences. The doctrine has been current among them since early days of European intercourse, and in accordance with it they habitually regarded the Englishmen as their own deceased kindred, come back to their country from an attachment to it in a former life. Real or imagined likeness completed the delusion, as when Sir George Grey was hugged and wept over by an old woman who found in him a son she had lost, or when a convict, recognized as a deceased relative, was endowed anew with the land he had possessed during the former life.

A similar theory may be traced northward by the Torres Islands to New Caledonia, where the natives thought the white men to be the spirits of the dead who bring sickness, and assigned this as their reason for wishing to kill white men. In Africa, again, the belief is found among the Western negroes that they will rise again white, and the Bari of the White Nile, believing in the resurrection of the dead on earth, considered the first white people they saw as departed spirits thus come back." *(Primitive Culture,* by Edward B. Tylor, Professor of Anthropology in the University of Oxford, Vol. II. pp. 3-6. Professor Tylor gives all the references.)

"Among the same tribe (of Indians in Alabama) pregnant women were accustomed to go and meet funeral processions in the hope of receiving within themselves the soul of the deceased, for the benefit of the unborn child: the Algonquin Indians used to bury the bodies of children by the roadside that their souls might enter the bodies of passing women and so be born again. For the same reason the Calabris, the finest and most highly civilized negroes of the slave coast, buried their dead in their houses; the soul of a dead man thus buried was thought to pass into the child that was next born in the house." *(The Transmigration of Souls,* by D. A. Bertholet, Professor of Theology in the University of Basle, p. 25.)

Central Australia.

"In every tribe without exception there exists a firm belief in the reincarnation of ancestors. Emphasis must be laid on the fact that this belief is not confined to tribes such as the Arunta, Warramunga, Binbinga, Anula, and others, amongst whom descent is counted in the male line, but is found just as strongly developed in the Urabunna tribe, in which descent, both of class and totem, is strictly maternal." *(The Northern Tribes of Central Australia,* by Baldwin Spencer and F. J. Gillen, 1904, p. 145.)

"Every individual is the reincarnation of a spirit left behind by totemic ancestors in a far past time. The method of determining the totem of the individual varies in different tribes, the idea of the Arunta

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and Kaitish tribes, who inhabit the central area, being probably the simplest and most primitive in this respect. Various spots are inhabited by spirit individuals of a particular totem, and a child conceived at any spot is naturally regarded as a reincarnation of one of those spirit ancestors, and thus, of course, belongs to that special totemic group. (p. 174.)

"When a woman conceives it simply means that one of these spirits has gone inside her, and, knowing where she first became aware that she was pregnant, the child, when born, is regarded as the reincarnation of one of the spirit ancestors associated with that spot, and therefore it belongs to that particular totemic group. (p. 150.)

"Suppose, for example, a Kirarawa man of the emu totem dies.....When undergoing reincarnation it can only enter the body of a Matthurie woman, who, of necessity, belongs to another totem, and thus at each incarnation the individual changes both his or her moiety and totem. Not only is this so, but it also changes sex—a belief which is also met with in the Warramunga tribe. In the course of ages any single individual can run the whole gamut of the totems, alternating from side to side of the tribe, but always returning at death to its original home. (p. 149.)

"During his early years, up till perhaps the age of fourteen, the boy is perfectly free, wandering about in the bush, searching for food, playing with his companions during the day time, and perhaps spending the evening watching the ordinary corroborrees. From the moment of his initiation, however, his life is sharply marked out into two parts. He has first of all what we may speak of as the ordinary life, common to all the men and the women, and associated with the procuring of food and the performance of corroborrees, the peaceful monotony of this part of his life being broken every now and again by the excitement of a fight. On the other hand, he has what gradually becomes of greater and greater importance to him, and that is the portion of his life devoted to matters of a sacred or secret nature. As he grows older he takes an increasing share in these, until finally this side of his life occupies by far the greater part of his thoughts. The sacred ceremonies, which appear very trivial matters to the white man, are most serious matters to him. They are all connected with the great ancestors of the tribe, and he is firmly convinced that when it comes to his turn to die his spirit part will finally return to his old *acheringa* home, where he will be in communion with them until such time as it seems good to him to undergo reincarnation." (p. 34.)

India: Hinduism.

"Nay but as one layeth
Worn out robes away,
And, taking new ones, sayeth,
'These will I wear to-day!'
So putteth by the spirit
Lightly its garb of flesh,
And passeth to inherit
A residence afresh."
(*Bhagavad Gita*, chapter 2, verse 22.)

India: Buddhism.

Gautama Buddha speaks: "With his heart thus serene, made pure, translucent, cultured, devoid of evil, supple, ready to act firm and imperturbable, he (the saint) directs and bends down his mind to the knowledge of the memory of his previous temporary states. He recalls to his mind his various temporary states in days gone by—one birth, or two or three or four or five births, or ten or twenty or thirty or forty or fifty or a hundred or a thousand or a hundred thousand births, through many an æon of dissolution, many an æon of both dissolution and evolution. 'In such a place such was my name, such my family, such my caste, such my food, such my experience of discomfort or of ease, and such the limits of my life. When I passed away from that state, I took form again in such a place. There I had such and such a name and family and caste and food and experience of discomfort or of ease, such was the limit of my life. When I passed away from that state I took form

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again here'—thus does he call to mind his temporary states in days gone by in all their details, and in all their modes." (*Sâmaññaphala Sutta*, § 93, The Fruits of the Life of a Recluse. *Dialogues of the Buddha*, translated by T. W. Rhys Davids.)

Egypt.

Reincarnation is not mentioned in any inscription so far deciphered, and was not a part of the exoteric faith in Egypt; but it must have been a teaching of the secret mysteries of the Egyptian priesthood. Herodotus thus relates: "The Egyptians are also the first who reported the doctrine that the soul of man is immortal, and that when the body dies the soul enters into another creature which chances then to be coming to the birth, and when it has gone all the round of all the creatures of land and sea and of the air, it enters again into a human body as it comes to the birth; and that it makes this round in a period of three thousand years. This doctrine certain Hellenes adopted, some earlier and some later, as if it were of their own invention, and of these men I know the names but I abstain from recording them." (Book II., § 123, translated by G. C. Macaulay.)

Greece.

Reincarnation was no part of the popular belief, but Greek philosophers know of it. In Greece it was openly taught in the school of Pythagoras, who claimed memory of some of his past births.

"He remembered to have been Æthalides, the son of Mercury, to have assisted the Greeks during the Trojan war in the character of Euphorbus, to have been Hermotimus (a philosopher of Clazomenae), and last of all Pythagoras." (Various classical authors quoted in article on Pythagoras, *Lempriere's Classical Dictionary.*)

Rome.

All Latin writers were aware of the teaching of the Pythagorean school. Virgil teaches it in the *Æneid*, Book VI. Æneas visits the realms of the dead inside the earth, and there meets Anchises his father. Anchises describes the purification of the soul through suffering in the underworld, followed by a period of happiness, and rebirth on earth thereafter.

"And we, the happy few, possess the fields of bliss; till length of time, after the fixed period is elapsed, hath done away the inherent stain, and hath left the pure celestial reason, and the fiery energy of the simple spirit. All these, after they have rolled away a thousand years, are summoned forth by the god in a great body to the river Lethe; to the intent that, losing memory (of the happy period in the underworld), they may revisit the vaulted realms above, and again become willing to return into bodies." (Translated by Davidson.)

(*Note.*—According to Greek and Roman mythology, drinking of the water of the river Lethe effaces the memory of the past.)

The Ancient Druids.

"They wish to inculcate this as one of their leading tenets, that souls do not become extinct, but pass after death from one body to another, and they think that men by this tenet are in a great degree excited to valor, the fear of death being disregarded."

(Julius Caesar, *Gallic War*, Book VI., ch. 14.)

Ancient Ireland.

The following story, found in the old Irish collection, *The Voyage of Bran*, (translated by Kuno Meyer, Section I., p. 49), shows the belief in reincarnation, though it seems to have been considered a secret. It will be seen that Mongán is the reincarnation of Finn the son of Cumal, but objects to the fact being openly proclaimed.

"Mongán was in Rathmore in Moylinny in his kingship. To him went Forgoll the poet. One day Mongán asked his poet what was the death of Fothad

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Airgdech. Forgoll said he was slain at Duffry in Leinster. Mongán said it was false."

(Mongán then bets all, even his kingdom, that his word will be proved true, and that within three days. On the night of the third day, a strange man comes from the south.)

"His cloak was in a fold around him, and in his hand a headless spear-shaft that was not very small. 'What is the matter here?' said he. 'I and the poet yonder,' said Mongán, 'have made a wager about the death of Fothad Airgdech. He said it was at Duffry in Leinster. I said it was false.' The warrior said the poet was wrong. 'It shall be proved. We were with thee, with Find,' said the warrior. 'Hush!' said Mongán, 'that is not fair.' 'We were with Finn, then,' said he. 'We came from Scotland. We met with Fothad Airgthech here yonder on the Larne river. There we fought a battle. I made a cast at him, so that it passed through him and went into the earth beyond him and left its iron head in the earth. This here is the shaft that was in that spear. A stone chest is about him there in the earth. There, upon the chest, are his two bracelets of silver, and his two arm-rings, and his neck-torque of silver. And by his tomb there is a stone pillar. And on the end of the pillar that is in the earth there is Ogam. This is what it says: This is Eochaid Airgdech. Cálite slew me in an encounter against Finn.' They went with the warrior. Everything was found thus. It was Cálite, Finn's foster-son, that had come to them. Mongán, however, was Finn, though he would not let it be told."

Palestine (time of Christ)

"And Jesus went out, and his disciples, into the towns of Cæsarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

"And they answered, John the Baptist: but some say Elias; and others, One of the prophets." *(Mark, 8:27, 28.)*

"And his disciples asked him, saying, Why then say the scribes that Elias must first come?

"And Jesus answered and said unto them, Elias shall truly first come, and restore all things.

"But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

"Then the disciples understood that he spake unto them of John the Baptist." *(Matthew, 17:10—13.)*

"And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

"For all the prophets and the law prophecied until John.

"And if ye will receive it, this is Elias, which was for to come.

"He that hath ears to hear, let him hear." *(Matthew, 11:12—15.)*

Palestine (post-Christian.)

"Do not you know that those who depart out of this life, according to the law of nature, and pay that debt which was received from God, when he that let it us is pleased to require it back again, enjoy eternal fame; that their houses and their posterity are sure, that their souls are pure and obedient, and obtain a most holy place in heaven, from whence, in the revolution of ages, they are again sent into pure bodies?" (Josephus, *Jewish War*, Book III., Chapter 8, § 5.)

"The whole world once believed that the souls of men were perishable, and that man had no pre-eminence above a beast, till Abraham came and preached the doctrine of immortality and transmigration." (The Threes of the *Talmud, af.* Sect. 40, translated in *A Talmudic Miscellany*, by P. I. Hershon.)

"He who neglects to observe any of the 613 precepts, such as were possible for him to observe, is doomed to undergo transmigration (once or more than once) till he has actually observed all he had neglected to do in a former state of being." *(Kabbalah*, Kitzur Shlu, p. 6, col. 2.)

"The sages of truth (the Kabbalists) re-

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mark that Adam contains the initial letters of Adam, David, and Messiah; for after and the latter also having sinned, it passed into the Messiah. The full text is, 'They shall serve the Lord their God, and David Adam sinned his soul passed into David, their king, whom I will raise up to them' (Jer. xxx, 9); and it is written, 'My servant David shall be their king for ever' (Ezek. xxxvii, 25); and thus, 'They shall seek the Lord their God, and David their king' (Hosea, iii, 5)." *(Kabbalah,* Nishmath Chaim, fol. 152, col. 2.)

"Know thou that Cain's essential soul passed into Jethro but his spirit into Korah, and his animal soul into the Egyptian. This is what scripture saith, 'Cain shall be avenged sevenfold' (Gen. iv, 24), *i. e.,* the initial letters of the Hebrew word rendered 'shall be avenged,' form the initial letters of Jethro, Korah, and Egyptian .....Samson the hero was possessed by the soul of Japhet, and Job by that of Terah." *(Kabbalah,* Yalkut Reubeni, Nos. 9, 18, 24.)

"Cain had robbed the twin sister of Abel, and therefore his soul passes into Jethro. Moses was possessed by the soul of Abel, and therefore Jethro gave his daughter to Moses." *(Kabbalah,* Yalkut Chadash, fol. 127, col. 3.)

"If a man be niggardly either in a financial or a spiritual regard, giving nothing of his money to the poor or not imparting of his knowledge to the ignorant, he shall be punished by transmigration into a woman.....Know that Sarah, Hannah, the Shunammite (2 Kings, iv, 8), and the widow of Zarepta were each in turn possessed by the soul of Eve.....The soul of Rahab transmigrated into Heber the Kenite, and afterwards into Hannah; and this is the mystery of her words, 'I am a woman of a sorrowful spirit' (1 Sam. 1, 15), for there still lingered in her soul a sorrowful sense of inherited defilement.....Eli possessed the soul of Jael, the wife of Heber the Kenite.....Sometimes the souls of pious Jews pass by metempsychosis into Gentiles, in order that they may plead on behalf of Israel and treat them kindly. For this reason have our Rabbis of blessed memory said, 'The pious of the nations of the world have a portion in the world to come.'" *(Kabbalah,* Yalkut Reubeni, Nos. 1, 8, 61, 63.)

"We have it by tradition that when Moses our Rabbi—peace be unto him!—said in the law, 'O God, the God of the spirits of all flesh' (Num. xvi, 22), he meant mystically to intimate that metempsychosis takes place in all flesh, in beasts, reptiles, fowls. 'Of all flesh' is, as it were, 'in all flesh.'" *(Kabbalah,* Avodath Hakodesh, fol. 49, col. 3. Hershon's *Miscellany,* pp. 325-6.)

"All souls are subject to transmigration; and men do not know the ways of the Holy One, blessed be He! They do not know that they are brought before the tribunal both before they enter into this world and after they leave it; they are ignorant of the many transmigrations and secret probations which they have to undergo, and of the number of souls and spirits which enter into this world and which do not return to the palace of the Heavenly King. Men do not know how the souls revolve like a stone which is thrown from a sling. But the time is at hand when these mysteries will be disclosed." (Zohar, ii, 99 b, quoted in article on Transmigration in *Jewish Encyclopoedia.)*

Arabia.

"There is also a race called Al-Nakhawilah.....This race of sectarians, about 35,000 in number, holds to the Imamship or supreme Pontificate of Ali and his descendants. They differ, however, in doctrine from the Persians, believing in a transmigration of the soul, which, gradually purified, is at last 'orbed into a perfect star.'" *(A Pilgrimage to Al-Madinah and Mecca,* by Sir Richard Burton, ch. xxi, note.)

Middle Ages in Europe.

"The Cathari believed that the soul was forced to migrate from body to body, until it became reincarnate in a member of the sect, that it might then be absolved of all guilt by the sacrament of the laying-on of hands, and be received into Paradise after death. Many believed that they had passed through hundreds of bodies. Paul was said

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to have passed through thirteen bodies, according to some, and through thrity-two according to others, before he attained the grace of God." *(The Troubadours and Courts of Love,* by J. F. Rowbotham, pp. 98, 99.)

"With coarse violence and obloquy Izarm issues his fulminations against the erring troubadours: 'In what school hast thou been taught, my friend, that the soul of man, when it has quitted his body, goes into that of an ox, an ass, a sheep, or a pig, or into the first animal it meets with after its separation from the body, until it returns again into the body of some man or woman? This, however, thou declarest for a fact to those whom thou hast seduced; thou takest from God to give to the devil; and thus dost thou hope to get salvation.'" *(Ibid,* p. 304.)

Some Modern German Writers.

Goethe: to Frau von Stein, "Ah, in the depths of time gone by, thou wast my sister or my wife." In a letter to Wieland, 1776, "I cannot explain the significance to me of this woman or her influence over me, except by the theory of metempsychosis. Yes, we were once man and wife. Now our knowledge of ourselves is veiled, and lies in the spirit world. I can find no name for us—the past, the future, the All!" In a letter to Frau von Stein, July 2, 1781, "How well it is that men should die, if only to erase their impressions and return clean washed." (Quoted by A. Bertholet, in *The Transmigration of Souls.)*

Richard Wagner: "Only the profound hypothesis of Reincarnation has been able to show me the consoling point where all converge in the end of an equal height of redemption, after their divers life-careers, running severed but side by side in time, have met in full intelligence beyond it. On that beautiful Buddhist hypothesis the spotless purity of Lohengrin becomes easy to explain, in that he is the continuation of Parzival—who first had to wrest to himself his purity; in the same sense would Elsa reach up to Lohrengrin in her rebirth." (Letter 106*a* to Frau Mathilde Wesendonck, translated by W. Ashton Ellis.)

Goothold Ephraim Lessing: "It is so! The self-same road by which the Race reaches its perfection, must every individual man—one sooner, another later—have travelled over. Have travelled over in one and the same life? Can he have been, in one and the self-same life, a sensual Jew and a spiritual Christian? Can he in the self-same life have overtaken both?

"Surely not that! But should not every individual man have existed more than once upon this world?

"Is this hypothesis so laughable merely because it is the oldest? Because the human understanding, before the sophistries of the schools had dissipated and debilitated it, lighted upon it at once?

"Why may not even I have already performed those steps of my perfecting which only temporal punishments and rewards can effect for man?

"And once more, why not another time have taken all those steps, which the prospects of Eternal Rewards so powerfully assist us to perform?

"Why should I not come back as often as I am capable of acquiring flesh knowledge, fresh expertness? Do I bring away so much from a single visit that there is nothing left to repay the trouble of coming back?

"Is this a reason against it? Or, is the objection based on the ground of my forgetting that I have been here already? Happy is it for me that I do forget. The recollection of my former condition would permit me to make only a bad use of the present. And even that which I must forget *now,* is that necessarily forgotten for ever?

"Or is it a reason against the hypothesis that so much time would have been lost to me? Lost?—And how much then should I miss?—Is not a whole Eternity mine?" *(The Education of the Human Race,* pp. 93-100, translated by F. W. Robertson.)

C. J.

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FALLING IN LOVE

Recurring thoughts are curious things, and it is well to watch their action carefully, because of its insidious character. Some work for good and some for evil. A man who is not on his guard may be drawn by them into an attitude which he will afterwards regret, and on the other hand one who understands their power may utilise it to improve his character.

For example, what at first was merely an unfounded suspicion—perhaps an unworthy suspicion—may presently solidify itself into a prejudice; not because there is any additional evidence for it, but simply by virtue of its own recurrence. We adopt often without due reason a certain attitude towards some person or thing, and then merely because we have taken it up we persist in it, and even though we may be quite aware that at first it was nothing but the merest suspicion, by virtue of having thought it over and over again we believe it to be well founded, and proceed to reason from it as though it were a fact. Thus often prejudices are born; and prejudices are fatal to progress.

This re-action of thought-forms tends to set up in us certain qualities. Many a man has begun by being (quite rightly) careful as to the expenditure of his money; but the anxious thought which he has devoted to the consideration as to how he should economise has re-acted upon him again and again, until it has become the dominant idea in his mind—until it has generated within him the quality of avarice. It is necessary for us to be on our guard in these matters, to watch carefully the thoughts and feelings which arise within us, and to distinguish between those which come from above, from the ego, and those which flow in at lower levels.

Another instance of this repeated action of a thought-form is that which gives its title to this article—what is commonly called "falling in love." Of this there are at least two clearly marked varieties, which are usually defined by novelists as (*a*) regularly growing into love and (*b*) falling in love at first sight. This latter phenomenon, if it ever really occurs, as I am inclined to think it does, usually means the recognition by the ego of one well-known in previous incarnations; but the former and more ordinary variety is due to the intensified action of repeated thought.

To speak with any degree of commonsense on this subject is always unpopular, because each man regards his lady-love as the only woman in the world who is really an epitome of all the virtues, and is prepared to maintain that proposition at the sword-point if necessary. Yet if it were possible for him to take an unimpassioned and reasonable view of the matter (which of course it is not), he would have to admit that while she is all this to *him*, there are other ladies in the world who appear to occupy the same position in the minds of other people who are in the abstract just as intelligent and as capable of forming an opinion on such a matter as he himself is.

Why then, where there is no question of a tie formed in a previous incarnation, should he select a certain young woman out of all the rest of the world to be for him an embodiment of all that is noble and beautiful? The truth is unromantic; it is largely a question of propinquity. The normal young man, thrown by circumstances into close relations with the normal young woman, is likely to fall in love with her; and though he would never believe it, if he had been thrown into similar intimate relations with any one of a hundred other equally normal young women he would have fallen in love with that other just as easily. To begin with, a young lady makes upon him an agreeable passing impression; if he did not see her again it is probable that after a few days he would cease to think of her, but seeing her again and again this thought-form of

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her becomes strengthened, and he begins, though he does not know it, to see more deeply into her than he did at first.

This process continues until he learns to see in her the divine reality which lies behind us all. It lies behind all equally, but he has learnt to see it only in her, and therefore for him it takes her form. And when once he has seen it through that form, to him it can take no other, for a time at any rate. So he dowers her in his imagination with all sorts of virtues and all the splendid qualities which are in her as they are in us all, yet may not be manifested through her to other eyes than his. They are in her, because her ego (like all others) is a spark of the Divine Fire, and in the Logos these qualities inhere and exist in perfection. The manifestation of them upon this plane may be no greater in her than in a hundred others, but he sees them in her because it was through her that he first learnt to realise them at all.

So in truth, from the occultist's point of view, the rhapsodies of thousands of lovers about the respective objects of their adoration are all true, even though they seem mutually exclusive; for the truth is that that which they all love is One, though for each it manifests through a different vehicle; and because they with their partial vision cannot separate the One from its manifestation, they endow that special manifestation with qualities which belong not to it but to that which shines through. So all are right in the qualities which they see, and wrong only in claiming exclusive manifestation through the form through which they have learnt to see them.

Often the impartial outsider finds it difficult to understand, looking at it from the point of view of the physical plane, what a certain man saw in a certain woman to induce him to desire to make her his wife. The answer is that the husband saw in her something which is not visible on the physical plane—something which is to be seen only by looking much deeper than that; and his attraction to her was that it was through her that that aspect of the Divine was revealed to him. People often say that the lover's imagination gives to his prospective bride qualities which in truth she does not possess. The occultist would say that the lover is right; she does possess them, because God possesses them, of whom she is a part. For her lover she is a channel through which he can see Him. Others for whom she is not the channel cannot see those qualities in her, but may at the same time be seeing them through someone else.

One great advantage of this is that, if the woman be a good woman, she tries to live up to the level of her lover's thought-form of her. She is fully conscious that he is idealising her, that he endows her with qualities that she does not believe herself to possess; but in order that he may not be disappointed, in order that she may be worthy of his love and trust, she tries hard to develop these qualities in herself, to be what he thinks her to be. And because in essence she *is* what he thinks her, because in the monad behind her those qualities do exist, she is often successful at least to some extent in bringing them down into manifestation, and thus the confidence of the lover is justified, and his faith in her brings forth her higher self and helps her on the path of evolution.

All this, be it observed, works both ways, and the woman tries to find her ideal through a man, just as does a man, through a woman. The human being, as at present constituted, usually finds his ideal most readily through some one of the opposite sex; but this is not invariably so. Sometimes a younger man adores an elder one, and through his admiration and affection for him obtains his glimpse of that true world which we call the ideal; and sometimes the same feeling exists between a younger woman and an experienced matron. Since that real ideal is behind us all alike, the mystic who lives wrapped in solitary contemplation may find it just as perfectly within himself. It is the tendency of every man to seek it, whether through his own self or through another, and the feeling which moves him to seek it is the divinely implanted force of evolution, the desire to find and to return to the

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Divine from which we came. For the force which at the early stage can only manifest itself in this way is the same that later on will bring the man to final union. As Saint Augustine beautifully put it: "God, Thou hast made us for Thyself, and our hearts are ever restless till they find their rest in Thee."

A beautiful variant of this which is often misunderstood is the "falling in love" of children. Unsympathetic adults often ridicule it, because they know that in nine cases out of ten its object is quite unsuitable, it does not last, and it comes to nothing. All this is true, yet in essence it is the same feeling as that which comes in later life, and it is usually a far purer and more unselfish form of it. If you could penetrate the secret heart of a young lover of ten or twelve, you would find that he does not even dream of marrying his prospective bride and settling down comfortably, to be happy ever after; his idea is rather to sacrifice himself for her, to exhibit splendid heroism in her defence, and die at her feet.

Absurdly romantic no doubt, yet not without its good effect upon that young heart —indeed upon both the young hearts concerned. To pour out such thought-forms as these is indeed well, both for their creator and their recipient, and they are preparing both for the maturer but not more beautiful feeling which comes in later life. Have you ever seen the vast amount of unset blossom on our cherry-trees or plum-trees? One might think of all that as a useless waste of nature's energy, because it never comes to fruit. Yet the botanist tells us that it is by no means useless— that it has an important purpose to serve in drawing up the sap and thereby strengthening the tree, and so preparing the way for finer fruit in the autumn than could have existed without it. These innocent young love affairs of childhood have precisely the same effect; they strengthen the nature, and prepare it for the fuller development which comes later.

Yet in spite of all that I have said above —in spite of the beauty and exaltation of the love-affair—can we from the point of view of occultism advise our students to marry? I think the best answer is to be found in the words of our great Founder Madame Blavatsky:

"It depends on the kind of a man you mean. If you refer to one who intends to live *in* the world—one who, even though a good, earnest Theosophist, and an ardent worker for our cause, still has ties and wishes which bind him to the world; who, in short, does not feel that he has done for ever with what men call life, and that he desires one thing and one thing only—to know the truth, and to be able to help others—then for such a one I say there is no reason why he should not marry, if he likes to take the risk of that lottery where there are so many more blanks than prizes." *(The Key to Theosophy,* Section XIII, Theosophy and Marriage.)

But if the man means to be more than this, if he intends to devote his whole life to Theosophical work, and aspire to become a pupil of one of the Great Masters of the Wisdom, then we cannot advise him to divide his attention between that world and this. Again Madame Blavatsky tells us:

"Practical Occultism is far too serious and dangerous a study for a man to take up, unless he is in the most deadly earnest, and ready to sacrifice *all, himself first of all,* to gain his end. I am only referring to those who are determined to tread the path of discipleship which leads to the highest goal." *(Ibid.,* Section XIII.)

There is nothing against a man's loving his ideal as much as he will; the mistake is in the desire for sole possession, in the animal passion which prevents him from being satisfied to worship at a distance, in the jealousy which is annoyed that others should love and worship also. The student who wishes to devote himself even to the uttermost must keep himself free from all entanglement—free for the work; and let him not, as many have done, be deceived by the specious reasoning of his passion, and fall under the delusion that he can work better in chains. But remember once more, this is only for the man who is absolutely determined to go on to the end. Short of such high resolve, there is a vast amount

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of good work that may be done, and even of progress that may be made, by taking advantage of the troubles and trials of the ordinary worldly life, and endeavoring to live one's highest, even though it be in chains.

Another excuse which is sometimes put forward is that it is necessary that bodies should be provided for the high-class incoming egos which will be needed to do the work; it is argued that students can surely provide these better than the good people of the outer world. This is probably so, and therefore in certain rare cases it has been suggested that students should marry for this very purpose; but it is surely wisest to wait for such an order from a source that cannot be questioned. Meanwhile we have plenty of good members who are perfectly capable of providing bodies for the occult workers of the future. Truly there can be no greater honor than to be selected by the karmic deities to provide those, and (even more) to train them when they are provided. Let it be the work then of the student who still retains his ties with the world to provide those bodies, and let those who feel themselves capable of the higher life stand aside from married life, and help in their training. For verily no man can serve two masters, and the path of occultism demands the whole energies of body, soul and spirit.

C. W. Leadbeater.

(From *Adyar Bulletin.*)

THE QUEST

We go to seek the Holy Grail,
My Beloved and I.
As we two longed we heard its call;
We go, or love will die.

We heard the mumuring forest breeze
Whisper its mystery;
To it a glorious anthem sang
The waves' loud minstrelsy.

Just then we saw one radiant gleam
Glow in a mother's breast;
Its softened splendor smiled to us
Her babe that we caressed.

The dew-drop's heart sent forth a ray,
The daisy flashed it back.
(We heard the whirr of angel wings,
We saw their fiery track).

In yonder crowded concert hall
Beethoven showed the way;
Once when the priest the host upraised—
We two were one that day.

We two will tread the dreary paths
Where men our brothers weep;
My Love and I will weep with them
Till their tired eyes find sleep.

We two will kneel before the Light,
Twin stars that circle round
Each other and the Father-Star,
By mystic worship bound.

We follow, follow, daily blest,
My Beloved and I;
Let come what may we may not stay,
Or love itself will die.

C. J.

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THE CENTRAL HINDU COLLEGE, BENARES.

The work of the President of the Theosophical Society, Mrs. Besant, has been so manifold that only posterity will be able to value it in all its phases. Her work in India specially will be seen in its fruition in later generations of the Hindu peoples. Apart from the impetus she has given to the revival of all that is best in Hindu philosophy and ethics, her work for education will always be appreciated with gratitude by the spiritually-minded Hindus because she has been successful in combining with secular education a love of religion and ideals of service for the mother-land. On November 10th last, the Viceroy of India, the Earl of Minto, visited the Central Hindu College, founded by Mrs. Besant, and, after receiving an address from Mrs. Besant and her Hindu colleagues working for education, spoke of her work in the following terms:

"I have often told you, Mrs. Besant, that I looked forward some day to visiting the Central Hindu College. I am afraid I have told you so often that you may have begun to doubt the reliability of my intentions. I have, however, appeared at last, and I can assure you I am very glad to be here and see for myself the great work which owes so much to your energy and genius.

The College was founded only twelve years ago, and, like many other great undertakings, it originated from small beginnings, and, if I may say so, I believe that its youthful energy and the very spirit of its existence has been nourished by the fact of its inauguration having been, as you say in your address, an example of self-help, the successful effort of a small knot of Indians and Englishmen to meet without Government assistance what they believe to be a pressing want of the youth of this country. During the last twelve years the College has grown into the great institution of to-day, and naturally its increasing popularity demands an addition to its funds, I hope that will be forthcoming. I am convinced that the spontaneous effort to which it owes its origin will continue to strengthen the value of the maxims its founder originally laid down. What those maxims are were clearly set forth in Mrs. Besant's address at the commencement of this year. I understand them to be that religious and moral training should go hand and hand with ordinary secular education; that good citizenship depends upon the formation of character in early youth; and that patriotism and love of country should be the foundation of good citizenship, culminating in a devoted loyalty to the King-Emperor. It is upon lines such as these, and they are very notable lines, that Mrs. Besant maintains that the youth of the country should be educated, and she claims, too, that the observance of those lines has already preserved peace amongst the students of this College, which has been markedly absent at some other centres of learning. No one believes more than I do in the inestimable value of the tenets to which I have referred. I hope that the Hindu College with strict regard for them may successfully continue to mould the youths of India. It is strength of character, based upon religious and moral training, that produces men fit for the battle of life.

I can only tell you again, Mrs. Besant and gentlemen, how glad I am to have been here to-day. Lady Minto and I, when we have exchanged the suns of India for the hills of our Scottish home, will often think of our visit to the Central Hindu College and will never forget the very kind words we have listened to from you."

Central Hindu College Magazine,

C. W. L.

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Notes

Students should not fail to read regularly articles in *The Theosophist* by Mrs. Besant and Mr. Leadbeater. Specially noteworthy as giving facts in occultism are "Magic in the Christian Church" in the number for September, "Methods of Individualisation" in October, "Intervals between Lives" in November, and "Talismans" in December, and other articles of deep interest.

Members of the Society who have mailing lists of any kind which they are in the habit of using in a business way for the sending out of circulars, letters, or advertising matter of any kind and who at the same time are willing to aid in the spread of propaganda matter for the Society, are requested to communicate with the General Secretary of the American Section.

Members should at once send in changes of their permanent addresses. Please do not send temporary adresses unless absolutely necessary. Let your people at home in such cases forward *Messenger* to you and save our office this work if you can.

When back numbers of *Messenger* are desired a charge of ten cents is made.

The attention of members is called to the following facts relating to fees and dues:

Applications for *membership at large* must be accompanied by the sum of $4.50 ($2.00 entrance fees, $2.00 for first year's dues, 50 cents diploma fee.)

Persons *entering lodges* pay to the lodge secretary for transmission to headquarters $2.50 ($2.00 due for the first year of membership and 50 cents representing the diploma fee.)

Persons entering lodges pay the fees of the lodge itself, whatever they may be according to the by-laws of the lodge.

Persons entering the society as charter members of a newly formed lodge are to send through the treasurer or secretary of the lodge $2.00 dues each for the year, 50 cents diploma fee; the members dividing among themselves the sum of $5.00, which is sent as a charter fee.

Reinstatement after lapse of membership on account of the non-payment of dues may be effected upon payment of dues for the current year, irrespective of the lapse of time since the membership lapsed.

Persons entering the society on any day after October first are not required to pay dues for the following year beginning with January first, and ending December 31st. But if they enter on September 30th, or any preceding day they *are* to be requested to pay for the next year.

On December 30th Mrs. Russak delivered a lecture at Assembly Hall, Chicago, before which it was deemed fitting to give the audience an opportunity to express their sentiments toward the former General Secretary of the American Section, Mr. Alexander Fullerton. The feeling in regard to Mr. Fullerton throughout the Section is most warmly grateful and all are continually speaking of him in words of respect and appreciation. The audience was requested to rise and to offer in thought to Mr. Fullerton their gratitude and good wishes. The following telegram was sent to Mr. Fullerton:

"Mr. Alexander Fullerton:

"At Mrs. Russak's lecture tonight, attended by a large number of theosophists,

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all rose and remained a while in silence thinking gratefully of all your past services and sending warmest greetings for your welfare during the coming year,

"Weller Van Hook."

Mr. Fullerton replied in a charming letter in which was included the following paragraph:

"My health continues to improve in spite of winter weather. My best regards to the kind friends who showed their interest and good will last evening."

Mrs. Marie Bernard Russak, an American lady, long resident at Adyar, is now touring the United States visiting some of the many cities in which our lodges are located for the purpose of lecturing and holding personal conferences with members. She arrived in America December fourteenth and expects to remain until about the first of May. Mr. A. P. Warrington, member of the Executive Committee of the American Section, will accompany her.

Mrs. Russak makes this tour at the request of Mrs. Besant, whose representative she is. It is hoped that theosophists will do all they can to meet her and have the great benefit which comes from making her acquaintance and hearing her lectures.

In Chicago she has delivered two public lectures, one of which was illustrated with stereopticon views. Both were extremely interesting and well-attended. Mrs. Russak is personally most charming, her speech dignified and well-considered and her message clear and convincing. We feel that she is one of our foremost workers and leaders and that her work will be of great and increasing benefit to the cause. Though subject to modification the itinerary, so far determined, is as follows:

Chicago, Lv. Jan. 4th, 1911, 9:00 P. M.
Los Angeles, Ar. Jan. 17th, 3:30 P. M.
Lv. Jan. 21st, 8:00 P. M.
San Francisco, Ar. Jan. 22nd, 9:30 A. M.
Lv. Feb. 5th, 12:00 noon.
Chico, Cal., Ar. Feb. 5th, 7:02 A. M.
Lv. Feb. 11th, 6:53 A. M.
Portland, Ar. Feb. 12th, 11:00 A. M.
Lv. Feb. 12th, 11:45 P. M.
Seattle, Ar. Feb. 13th, 7:15 A. M.
Lv. Feb. 20th, 11:45. P. M.
Portland, Ar. Feb. 20th, 7:15 A. M.
Lv. Feb. 21st, 10:00 A. M.
Denver, Ar. Feb. 23rd 9:30 A. M.
Lv. Feb. 28th, 12:40 P. M. (noon).
Kansas City, Ar. Mar. 1st, 8:35 A. M.
Minneapolis, Ar. Mar. 9th, 7:45 P. M.
Lv. Mar. 16th, 7:15 P. M.
Freeport, Ill., Ar. Mar. 17th, 6:55 A. M.
Lv. Mar. 22nd, 3:05 P. M.
Chicago, Ar. Mar. 22nd, 6:20 P. M.

On September 30th Mr. Bruce G. Kingsley gave a lecture recital: Wagner and his Works theosophically considered, at the home of Mrs. Julia A. Myers, Morgan Park, Ill. The neighborhood friends responded well to the invitation to be present as thirty eight out of the sixty invitations were accepted.

Mr. Kingsley spoke and played for two hours, and the guests expressed themselves in no uncertain terms as to the interest of the subject and the charm of the lecturer-musician.

The presence of several T. S. members from other localities added much to the success of the social time after the lecture, when all were given the opportunity of meeting Mr. Kingsley personally.

Members should please recall that we have bound copies of *Messenger* for 1911 which may be had at the price of $2.00 per volume.

Secretaries of lodges are warned against giving the names of members of their lodges to persons inquiring for them. To do so might subject members to the receipt of annoying literature, the visits of canvassers, etc.

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Questions Answered by Mr. C. W. Leadbeater

What kind of vegetables are best for food? Should they be cooked, or does the action of fire destroy the vitality in the food, as some think? Are milk, eggs and dry fruits objectionable, and if not, should they be cooked or raw? What is the best time to eat?

Answer:.

All these questions must be settled by plain common-sense. To cook food is partially to digest it, and therefore most kinds of grains and fruits are far easier to assimilate when cooked; for example the cooking breaks up the grains of starch, so that the digestion fluids can act more readily. the effect of the fire is not in the least harmful, but it is beneficial in removing the unpleasant magnetism from things that have been handled by others; also it destroys all parasites. As I have frequently seen our Masters eating cooked food, I think you need not be nervous about taking it yourself. As to milk, it may be heated up to a certain point, but should not be boiled, as boiling it changes its chemical characteristics and makes it somewhat less nutritious; but this is a question of chemistry and not of occultism. There is no reason whatever why milk should not be taken; it is one of the purest of foods. Eggs are not seriously harmful, but it is on the whole better to avoid them if one can conveniently do so, because they are somewhat coarser than most vegetables, though not so bad as the onion, the mushroom or the cabbage. A man who wants to make exceptionally rapid progress will do well to avoid these things as far as he can; but remember that this is only a matter of recommendation, and not an absolute necessity, as is the avoiding of alcohol or flesh-food. As to the time of eating no general rule can be laid down, for people's constitutions differ widely. Each person should try for himself, and discover what arrangements suit him best. It may be stated fairly definitely that a heavy meal late at night is always bad; but for the rest, some people prefer to take their heaviest meal at breakfast and others at lunch—others still in the early evening. All these things are of no importance whatever from the occult standpoint. We should counsel the man not to eat too much and to be careful what he eats; he must consider the circumstances of his life, and must adapt himself to them as far as possible. Again, as to the kind of food, it is not possible to lay down rules, because what suits one digestion does not suit another. Food should be simple and not too highly spiced; also sour things should be avoided as far as possible. The chemical constituents of the food have to be taken into consideration, in order that one may obtain sufficient nutriment for the various organs of the body without needing to take so large an amount as to produce uncomfortable results. But the main thing is to apply common-sense all the way through, for that is the very essence of occultism. You ask about dry fruits; do you mean such things as figs, prunes and dates? All these are quite good and healthy foods, and it does not in the least matter whether you cook them or not.

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Adyar Letter



—*Adyar.*

Since I last wrote I have been a witness at a very interesting religious ceremony at Madras. In one of the suburbs there has been a ten days' festival; it is an annual affair and is very largely attended by the Hindus from all around, many of them walking in from miles away and some of them taking journeys of several days to be present. The ceremonies seem to be conducted at night and last Sunday at about ten o'clock a party from here went to see what was going on. The procession we wanted to see did not start till about one o'clock but the crowd is so great that one has to be early or may not get through it. We had a place on the second story of a school building on a large balcony in a very good position. In the center of the suburb where the ceremonies went on is a great sacred tank, a bathing place, perhaps as large as a city block. Around it are wide streets and the procession was to move around this tank along the four streets. For a time some of our party walked around the square mixing with the people and seeing sights. We met a great elephant, a sacred beast from the temple. It looked as if the elephant was an important financial part of the business for the people were handing to him coins which he took with his trunk and then handed them up, or perhaps I should say "trunked" them up, to one of the four men on his back. The man had a good-sized bag into which the coins went and I fancy he had a good collection by the time the show was over for that trunk seemed to be at work all the time. Hundreds of people were asleep by the roadside and sometimes we were obliged to step over them, pilgrims from afar, tired out and resting for awhile. Vendors of candy and colored drinks were all about the place, beggars were there with alms dishes—this usually is a brass tray with a little oil lamp burning in the middle and the beggar seems to think he has the right to push this tray in front of people and expect a coin to be put on the tray. Other wretchedly poverty-stricken people were there making horrible grimaces and distorting their faces, and seeking money. Everyone seemed to be talking and the chief noise was the din of the voices which amounted almost to a roar. Booths were erected here and there with many side-shows, dancing girls, moving pictures, etc., there was a great deal of the fair element about it. In that respect, however, it was not up to the standard of a Nottingham Goose Fair, there were no giants, fat women or dwarfs on show. I think a very moderate estimate would be that 100,000 people were there; when at about 1 A. M. a great light shone out from the far side of the square from where we were, we knew that the procession had started. Halting places had been arranged all along the line at about 100 yard intervals. There were three great images and a number of the lesser gods, all carried by men. Each of the three larger ones rested on a platform which was carried by three long poles and at each end of each pole were ten or fifteen carriers, men apparently struggling with each other for a place to help carry the god. I believe the ceremony that night was in honor of Shiva but it was difficult to find anyone who knew very much about it. The first image consisted of a bull with two figures mounted on it—Shiva and his wife, I presume; another was also a bull and the third a great peacock each with figures surmounting them. It seemed to take about seventy or eighty men to carry each of these three images. In front of them were dancing girls and behind were rows of priests, ten

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in a line holding each other's hands, and chanting the Vedas. (We must take the Vedas on trust for there was such a babel of other noises that the voices of the priests were not heard). At each halting place great lots of fire-works were let off, hundreds of torches also lighted up the procession, set pieces had been placed along the route before-hand and these were set off as the images drew near. At the halting places people seemed to be making offerings of cocoanuts which the priests in attendance broke on the bases of the idol, handing back the broken nuts to the people —the gods, I suppose, were to get the milk —also the priests were distributing what looked like small pieces of candy; I'm sorry I can't send you some but I was not near enough to get any. They had an affective way of clearing the path as the images advanced; the men in charge of the fire-works had great fire squibs with which they lighted the set pieces as they came to them—I noticed that they gave the people a shower of the fire and the way was cleared all right. The whole thing was very primitive and could have been greatly improved, from a spectator's point of view, if the dancing girls and the priests had been mounted on platforms on wheels; as it was we could hardly see them in the midst of the thronging multitude.

It was three o'clock when we got back and I felt I had seen a sight the like of which I had never dreamed of and cannot adequately describe now that I have seen it.

Mrs. Besant has left Adyar and will be away about a month we understand. I think she visits Benares and some other centers. Lectures go on as usual in the evenings, Mr. Leadbeater leading.

Thomas Prime.



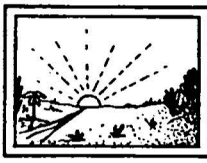
The spontaneous outpouring of love is the most marked of the Divine attributes, the love that gives everything, that asks for nothing.

Pure love brought the Universe into being, pure love maintains it, pure love draws it upwards towards perfection, towards bliss.

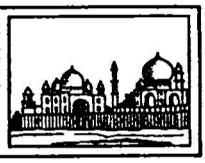
And whenever man pours out love on all who need it, making no difference, seeking no return, from pure spontaneous joy in the outpouring, there that man is developing the bliss-aspect of Deity within him, and is preparing that body of beauty and joy ineffable into which the thinker will rise, casting away the limits of separateness to find himself Himself, and yet one with all that lives.

From the *Ancient Wisdom,*
by *Annie Besant.*

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Benares Letter



Probably the most interesting event of the month has been the visit of their Excellencies, Lord and Lady Minto, to the Central Hindu College. Lord Minto has proved a very able Viceroy in a difficult time requiring much wisdom and tact to avoid a clash between governing class and the Indian people. After all the arrangements were made a long drizzling rain set in requiring a complete change in the plans for decoration and reception. In spite of the adverse conditions about three thousand people were admitted by ticket. The friendly attitude of the Viceroy toward the college and its president, Mrs. Besant, is very pleasing to Theosophists throughout India. The respectful and self-respecting bearing of the students toward visiting officials has already caused favorable comment from the highest educational official in the province. It was said that a new type of Indian youth was growing up under the fostering care of this college, a type promising well for the future of India.

The next two days were given up to the celebration of the twelfth anniversary of the Central Hindu College, including as usual the annual prize-giving. More funds are urgently needed to carry on the work. If a small proportion of the money annually sent to India to "Christianize the heathen" could be diverted into this channel how much better would be the result!

Mrs. Windust after twenty years of continuous T. S. activity in Holland is now visiting India on her way to Java where she will remain several months engaged in theosophic propagada. Her lecture in Benares on "Where the Ways Converge" was much appreciated by all. Questions after the lecture called forth a most interesting account of the early difficulties experienced in Holland beginning with the time when Madame Meulman, Mr. Fricke and herself began to study and to work for the Society. They were without T. S. literature in the Dutch language, indeed without any of the ordinary equipment for such work. Neither one of them had ever lectured or thought of doing so. They had to make suitable conditions, to interest an apathetic public and to win over a hostile press. We know the beaming good-will and brotherly spirit so characteristic of the Society in Holland. Mrs. Windust's remarks on this subject are significant. They not only made it their business to be brotherly; they "felt brotherly." Each new recruit was joyfully welcomed. They were truly like members of one family. Their cordial greetings on meeting one another astonished visitors from other sections. Mrs. Windust will remain at Adyar until after Convention.

On the seventeenth Mrs. Besant and her party left Benares for Adyar. Many of us accompanied her to the next station and a smaller number went on to Buddha Gaya the place made sacred by the illumination of the Lord Buddha. It lies seven or eight miles from Gaya, the nearest railway station, and is reached by ordinary conveyances. They remained here and at the station 24 hours. Although the place is visited annually by thousands of pilgrims, it remains quiet and peaceful, an uninhabited locality free from hotels, trams and shops. A temple however is near at hand.

Meals are not obtainable in the vicinity, but at the station a good Hindu brother entertained the company. Orientals do not wish their holy places to become pleasure resorts. The more inaccessible they are to the public, the better. The tree stands unenclosed and unguarded; anyone may pluck its leaves or sit beneath its shade. A stone seat now marks the spot where the Buddha sat.

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The species to which the bodhi tree belongs is found in most parts of India. In the north it is called the "peepul tree," and like the banyan was considered sacred by the Hindus long before the time of Buddha. Its foliage resembles that of our poplars, but is of larger growth and its branches are spread out more widely. The bodhi tree has a trunk of such thickness that a man cannot encircle it with his arms. It is said that this is not the original tree but a branch from it produced this specimen which in location occupies the place of the older tree.

Another branch was taken with great ceremony to Ceylon where it was planted and cared for by the highest Buddhist officials. A large number of Benares people will attend the Adyar Convention next month. It is estimated that the attendance will be greater than at any previous convention. Less than a dozen years ago, all the Hindu delegates slept comfortably on their mats spread on the floor of the headquarters assembly hall; the Parsis were well-housed in the river bungalow and on its roof, the Europeans in the Headquarters building and in palm-leaf huts on its roof. Such accommodation is now considered primitive. It is said that all the houses since built or acquired will barely suffice for this latest biennial reunion of the theosophic family at Adyar.

To-day, October 27th, we assembled at the station at Shanti Kunja to welcome Mrs. Besant home after her tour in Northern India. The leading newspaper gave friendly reports of the meetings and commented on the interest manifested. Everywhere crowds and a hearty welcome greeted her. Several theosophists accompanied her on the entire trip, others joined her on the way. A little glimpse of the places visited may be of interest to home people.

The tour included Delhi, a city abounding in monuments of past empires, and Agra, a smaller city but containing the most beautiful architectural work of its kind in the world, the far-famed "Taj Mahal." This tomb was built by the emperor, Shah Jehan, in memory of his beloved wife, "Mumtaz Mahal." It is of pure white marble inlaid with precious stones well-guarded from the hands of relic hunters. Its cost was a million dollars and it required thirty years in building. It stands on the banks of the Jammu and looks as fresh as though it were built yesterday. Like Venice its charms are increased by moonlight, but the Taj has no seamy weather-stained walls to hide from the glaring light of a tropic sun. Doubtless for centuries to come it will continue to tell the world "how Shah Jehan loved." Lucknow too was visited, the city whose interest to western people, is in connection with the "relief of Lucknow" and the term recalling the troublous times of the mutiny. Guides point out where this or that event occurred now recorded in India's history. Cawnpur had a similar story to tell the tourist.

Cawnpur may be taken to illustrate the busy life of our President while on tour. The party arrived on October 25th, at 4:20 P. M. and Mrs. Besant began her lecture at 6 o'clock. The next day she held a meeting for members at 7:30 A. M. The initiation of five or six members followed. After an interval of half an hour there was a general conversation meeting followed by personal interviews at her house. At 3:30 an E. S. meeting and at 5 P. M. a public meeting were held. At 7:20 P. M. the party took the train for Benares. During the day, between times Mrs. Besant wrote and received letters.

In her public lecture she talked about the working out of the great plan of the world's evolution. She spoke of the work of the T. S. at the present time and the agency of the Masters. The meeting was held in the open air under a large tent with an audience of four or five thousand. The newspaper report says six thousand. A large number of Europeans and young college men listened to the lecture with the greatest apparent interest.

Mrs. Besant will remain with us in Benares untill after the Viceroy's visit on the 11th or 12th of November.

The health of our General Secretary has

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suffered much during the protracted heated season. This year we had fully six months of extremely hot weather. The perfect harmony in the T. S. throughout India spells well for Mr. Sorabji's administration.

The rains, though long delayed in this province, came in time to prevent the famine that was feared. The distribution of rain this year through the country as a whole is more satisfactory than usual. There is always an excess or deficiency somewhere. Bombay a few weeks ago had eleven inches in one day, a very damp time indeed.

As this is foreign mail day the activities during Mrs. Besant's stay will be given at another time.

S. E. Palmer.

A REINCARNATION PLAY

A "playlet" is now going the rounds of the vaudeville theatres, entitled: "When Pat was King," by Anna Marble, in which reincarnation is the theme. The first scene opens in America in Professor Griffith's Oriental Rug room; Sarah, the housekeeper, is busying herself with her duties, and Pat, the gardener, walks in with a Lotus Plant in his arms, and a book; then he and Sarah enter into a conversation, Pat telling her that in the book which he has, reincarnation is claimed for all people,—that all men have lived before and will live again here on earth. He also tells her of the Lotus Eaters, and is somewhat attracted by the idea that probably if he will eat some of the leaves of the Lotus which he carries, he will come into touch with something strange and wonderful. Sarah leaves with a parting shot at him that he had better let such ideas as reincarnation alone, and Pat seats himself to chew a few leaves of the plant. Soon after doing so, he finds himself unable to move, and then loudly calls for Sarah, telling her that he is rising. All becomes dark then, and weird music is played, while the scene changes to the royal tent of Mahon, the King of Munster, on the battlefield of Sulcoit, Ireland, A. D. 968, the King seated on his temporary throne, and the Queen, who was Sarah, explains to the astonished King that he is royal and has just fought a successful battle against the Norwegians. There is also present Shan, the Bullock, who in the battle has saved the King's life. Shan begs for a boon, and the King tells him he may ask anything he likes, whereupon Shan seeks the hand of the captive daughter of the Norwegian King, who begs for her freedom. The King refuses Shan's boon, and a fight between them ensues. The King slays his adversary, whereupon darkness again ensues, with more mysterious music, and we find ourselves again looking upon the first scene, with Pat the gardener just waking from a sound sleep. Pat immediately seizes the feather duster which is lying near, and continues going through the motions of the fight which was transpiring at the moment the scene changed. He soon recovers the memory of his dream, and then, in walks Dr. John O'Neil, and asks for Mr. Griffith. There is an immediate recognition, and Pat declares the visitor is not Dr. O'Neil but Shan, the Bullock, whom he had slain one thousand years before. He comes boldly to the front of the stage, and declares seriously that reincarnation is the explanation of the recognition, and so the scene ends.

It is good to have the doctrine of reincarnation preached by the stage as well as from the platform. Many thousands of people who will see this little play perhaps will for the first time learn that there is such a thing as reincarnation. Few of course will take the idea seriously from seeing the play, although unlike the play "My Friend from India," there is no fun poked at the idea itself; it is given quite seriously, and the fun only appears in the incidents themselves as they transpire.

A. P. W.

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CORRESPONDENCE SCHOOL

Questions on Thought Power for January, Page 19-24.

1. Distinguish between the mind and the knower.
2. "The mind is fundamentally dual and material." Explain this statement.
3. "This mind limits the Jiva." Explain.
4. How did the mind of each man come to what it is?
5. How can the constitution of the mind be changed.
6. In what sense is the mind the "creator of illusion?"
7. Is it possible ever to free ourselves from the "illusion" created by the mind? Explain your answer fully.
8. How should we be affected in our ordinary life by a realization of the fact that we know only our own impressions not think themselves?

Anna M. de Leeuw,
2906 Stearns Road,
Cleveland, Ohio.

ESOTERIC CHRISTIANITY CLASS

Pages 131 to 143 inclusive.

Esoteric Christianity, by Annie Besant.

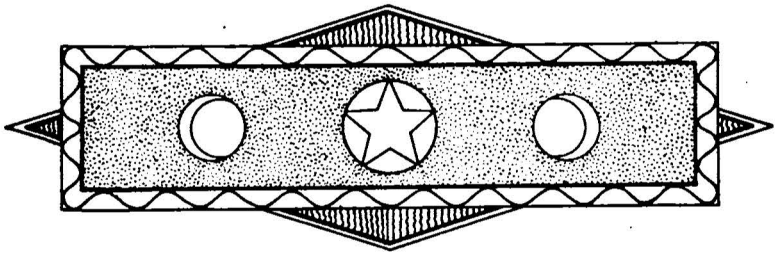
1. How did Jesus attain "His spotless body and unstained mind?"
2. Why was He rejected by His Essene brethren after He began His teaching?
3. How long was the "Manifested Presence" able to abide upon the earth?
4. Were the chosen disciples men of ignorance or of wisdom?
5. What relation existed between the Master and the disciple St. John?
6. What were the characteristics of St. John and St. Paul as related to the Teaching?
7. When Christ left the earth did He also leave His disciples?
8. What did the chosen disciples do after the Christ left them?
9. What are the Mysteries of Jesus?
10. Is there any means by which the Mysteries may be found in this day?
11. In Whose hands was placed the keeping of the Christian Teaching?
12. Is Master Jesus actively interested in the Christian religion to-day?

Send answers to D. S. M. Unger, 1926 Wabash Ave.

Questions on Man and His Bodies. Page 96-101.

1. Tell what you can about weak-willed and strong-willed people.
2. How shall we train our vehicles of consciousness?
3. Explain the action of training on the astral body.
4. How does one learn to pass in full consciousness from the use of one vehicle to the use of another?

Send answers to Mrs. Addie Tuttle, 2453 E. 72nd St., Chicago.



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The Field



—Los Angeles.

Los Angeles Lodge now numbers sixty-eight members. The Wednesday meetings, which are continuous, have kept up the study of the *Abridgement of the Secret Doctrine,* with a large attendance. The Monday public class having finished the study of *The Ancient Wisdom* gave a social to the Branch members. All public classes have now resumed work as follows: Monday *"The Growth of the Soul,"* Thursday *"The Seven Principles of Man,"* Friday, a devotional class. The Sunday public lectures will be resumed shortly. The stock of the library is well kept up. All standard books and many new ones as they appear find a place there. Our lending library, to which we have added a number of books during the year, is in a fine condition, as a large number of books have been rebound. Eight of our members are also Co-Masons. The Sunday public lectures have been continued throughout the year until vacation. The lectures have been mainly by our own members. Mr. Jinarajadasa during his lecture course with us gave ten. Miss Marie Walsh gave one, Mr. Wright the new librarian of the Los Angeles Public Library, who is an old friend of one of our members, is very willing to add a number of Theosophical books to the library. After a short talk with the proprietor of The Occult Book Store, he was willing to add a stock of theosophical books. I hope to introduce our literature to the notice of other book sellers.

New carpets, upholstery and chairs have added greatly to the comfort and good appearance of our rooms. Visitors who are psychic tell me how peaceful and rested they feel in coming into our rooms. We seem to be harmonious among ourselves.

Mrs. Geo. E. Ross.

—Meadville, Pa.

Organized last January with ten charter members from a study class which had been steadily growing for twelve or eighteen months, the first steps of the Meadville Lodge were tentative and indeterminate. This was due to several causes, the main one being the inexperience of the members in organization. However after Convention regular meetings were resumed and a definite course of reading and study appointed so that we are now in good shape and on account of our small membership, everyone has a responsibility which he interprets as an opportunity and an interest which comes from giving rather than getting.

The committee on propaganda has undertaken to distribute a number of *"Messengers"* each month in the city and neighboring counties in Ohio and northwestern Pennsylvania. Besides mailing to individuals we also supply the public libraries at Salem, Ohio, Franklin, Oil City and Meadville, Pennsylvania, and Jamestown, New York. We hope eventually to distribute fifty or more more each month in this way. The local public library is also supplied with *"The Theosophist"* for the current year. Two local book and magazine dealers have consented to place *"Messenger"* on sale and after holidays one dealer will make room for a small consignment of books. During holidays Mrs. Besant's *"Spiritual Life for the Man of the World,"* Christmas edition will be placed on sale.

We hold two meetings a week, reading alternately *"Lives of Alcyone"* and *The Manuals.* As the members all are desirous of possessing a substantial even though elementary technical knowledge of the subject we are re-reading *"Man and His Bodies,"* and will leave the *Astral* and *Devachanic Plane* books until the last. During vaca-

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tion one of our members made a chart of the *Lives of Alcyone* on the same general plan as the one issued by the Chicago Lodge but as the latter is in such a convenient form it has been adopted in our study. No decided efforts to increase our membership have as yet been made, all feeling the need of knowledge, growth and inward strength. As these qualities increase a decided spirit of unity is felt and our meetings are lively with pleasant discussion. When we are able to handle a large membership, the number will increase and with that the down town room and greater usefulness.

Iona Woodcock.

—*San Antonio.*

We began work last August with twelve charter members. Since then we have added to our list nine new names. We were represented in the Chicago Convention by our President, Dr. L. A. Brustad, who returned to us filled to overflowing with enthusiasm for the movement.

Our meetings are well attended and a lively interest is being taken in the work.

A number of excellent papers have been prepared by different members of the lodge, and our prospects for a large and influential lodge are hopeful. We have taken up the study of reincarnation and karma and much is being learned of these companion topics. Mrs. M. Jourdin has organized and is conducting a class in Esoteric Christianity, which meets at her home, Friday evenings. She reports good attendance, and that a lively interest is being taken.

Meetings are held each Sunday at the offices of Dr. Brustad, third floor Moore Building at 3 P. M. Friends visiting this beautiful city of the southland are most cordially requested to visit us.

We are hoping that one of these good days some of the field workers will come our way. We feel that much good could be accomplished.

B. W. Poor.

—*San Francisco.*

This day being the thirty-fifth anniversary of the founding of the Theosophical Society the S. F. Lodge commemorated the occasion by inviting its members and friends to a literary and musical program in its new Headquarters, No. 346 Pacific Bldg. Selections from Col. Olcott's Inaugural Address were read by Mrs. Adelia Taffinder, from the "Light of Asia" by Mrs. Rosner and from Van Dyke's Poems by Darwin A. Allen. The President gave a short address on the Founders and the aims of their work. Musical selections were rendered by Miss Berger, Miss Miklau and Mr. Walters. The President of the Santa Rosa Lodge, C. H. Van der Linden, gave a few reminiscences of the early days of the Society after which light refreshments were served and a very pleasant evening spent.

Dora Rosner.

—*Santa Rosa.*

Santa Rosa Lodge continues its various activities without intermission, four members taking turns at the Sunday meetings. In response to a circular from Mr. Unger a study-class in *Esoteric Christianity* has been organized with ten to fourteen attendants, members and non-members; Mrs. Lulu M. Cleveland leading the class.

Peter Van der Linden.

*THE WORK OF THEOSOPHISTS**

On this anniversary of the founding of the Theosophical Society, we have gathered to remember the past and to look forward to the future. We have met because a bond unites us—that of devotion to a great work. We are pledged to the work of the Society, not because we desire health or wealth or wisdom, but because we find in working for Theosophy such a satisfac-

(*An address read before Adyar Lodge, Chicago, on November 17, 1910, the 35th Anniversary of the founding of the Theosophical Society.)

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tion in life as is not to be found in the gratification of any selfish ambition.

Among the millions in the world to-day, we are a mere handful; not among us are the men with great fortunes, nor those who are the accepted leaders in science, philosophy and art. We are but a band of pioneers who blaze the trail, conscious of our limitations, yet knowing well that success is inevitable. For our work is not to be judged by the results visible in a life-time; we work for human welfare in all the ages before us.

Most arduous is our work to-day; in every department of human life, we the theosophists, have yet to introduce those reforms that the Ancient Wisdom shows us are needed for hastening men's evolution. But the world moves slowly, and much of the seed cast seems not to come to fruition.

This is the picture to-day. But what a different picture will meet our eyes when, in the lives before us, we return to birth to continue the work upon which we are engaged to-day!

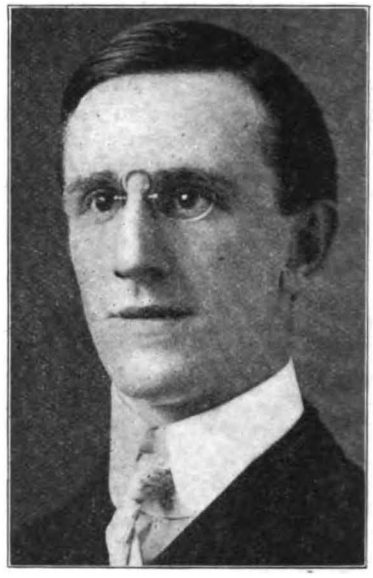
We shall then see the truths of karma and re-incarnation as familiar in men's minds as that night follows day; we shall see the facts of the brotherhood of souls in a common spiritual evolution accepted as the guiding principle of all reform. Life will be transformed, and men will manifest more of the divinity within them.

Then will come to us, in the happiness of millions, the reaping of our sowing to-day; then we shall look back to this hour, and rejoice that, in spite of obstacles and discouragements, we were true to the theosophical ideal of forgetting ourselves in a mighty work for men.

So on this anniversary day, let us remember those who brought us the Light, the Founders and their helpers, who handed to us the torch that we in our turn might pass it on to generations to come; let us, too, look forward to those happy lives in the future, when, the work well accomplished, we shall know we have earned of God and man the proudest title a soul may win—that of a bearer of the Light.

C. Jinarajadasa.

OBITUARY.



Frank F. Wells

Mr. Frank Henry Wells, one of the devoted and enthusiastic members of Vivelius Lodge, Detroit, Mich., passed to the higher life October 1910. He was of a rare type of young manhood, in whom were combined the higher intellectual and spiritual qualities. It was his intention from early youth to enter the priesthood of the Roman Catholic Church, and he had made application to the Dominican Order, but during recovery from a severe illness at about the age of twenty-two, a vision was opened to him and a message received directing his attention to the study of theosophy. He relinquished his desire to enter the order and Detroit, he joined Vivelius Lodge, of which he was a member up to the time of his passing away. His understanding of theosophy was profound, and his life was based upon its teachings—this was the keynote of his success in gaining the love and respect of all his fellow-members. Although his influence will be with us still, we shall miss him as a personal leader who never failed to solve any problem which was put to him.

Helen B. Young.

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Papers on Elementary Theosophy by L. W. Rogers

A SCIENTIFIC RELIGION

It is quite proper that any religion or philosophy that claims the privilege of guiding the people should be invited to prove its utility. No test can be too severe for the truth. Truth is like a diamond in the rough. Every stroke of the cutter improves its value. And what is the real test of a religion? It is utility. If it actually instead of theoretically brings joy to life, if it really increases human happiness, if it brings peace and serenity and balance into the daily lives of those who profess it, if it furnishes its devotees with the means, either obvious or occult, of making distinct moral progress between youth and old age that does not fall to the lot of other people through the ordinary processes of natural evolution and, finally, if it bases the belief in immortality not merely upon the intuitive feeling known as faith, but also upon sound scientific ground, then it is of real value to the human race. If it fails to do these things, or any one of them, it either falls short of human requirements or is not understood aright. But if it does accomplish all these things it may properly be called a scientific religion.

We live in the age of the "reason why." Our demand is to know, not to believe. The age of the vague has passed. The era of the definite is here. The old style of faith has gone out of fashion forever. But it satisfied our fathers; and it had its conveniences. It is easier to accept than to investigate. But the growth of intellect in the race as a whole has wrought a racial change and we can no more go back to the old style of faith than we can return to primitive methods in commercial life.

The old faith was free from the influence of reason. It was built up in the day of direct teaching by Divine Instructors. When the Instructors vanished, succeeding generations clung to the traditions and finally to a printed form of the traditions. As century after century passed the relation between the meaning and the form became fainter and fainter until, in most cases, only the empty form remained. The story of the Garden of Eden, once vital with the truths of human evolution, became a foolish tale because the true meaning was lost; and a similar fate was the lot of all the beautiful and instructive allegories of the Bible. The old-fashioned faith was the faith that clung to these empty and meaningless forms and held it to be blasphemous to doubt. It was the faith that was without reason and was blind to the ludicrous. A scoffing wit once put it concisely by declaring that a certain type of mind could not only believe that the whale swallowed Jonah but appeared to regret that the story had not been that Jonah swallowed the whale, so that they could prove their wealth of faith by believing that also!

The new faith belongs to the age of thought and came with the quickening of the intellectual side of human nature. It came with the Renaissance, grew with all the vicissitudes that transformed decaying feudalism into modern civilization, and will reach its highest point when the outer facts of physical science and the inner truths of occult science are united as the complete science that makes faith and knowledge one.

We may put it in what way we will but the simple truth is that there can be no real faith without knowledge. Intuition itself is only a form of knowledge, a perception of the verities of nature, and knowledge none the less because it comes from beyond the limited realm of the waking consciousness and is independent of the phy-

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sical senses. Such intuition or instinctive feeling is as certainly based on experience as the belief that we shall sooner or later die. The new faith is based on a double knowledge of the inner and the outer, the occult truth corroborated by the physical facts.

The crowning glory of any religion is its promise of immortality. We live, and our master desire is to continue to live. So insatiable is the thirst for life that we cling to it through pain and poverty—through all the failures that bring misery and despair; for all the multiplied woes of physical existence are outweighed by its joys and there is no danger we would not face, no ordeal we would not endure, to win immortal life with those we love. But the hope of immortality is only a worthless dream unless it rests upon a foundation as solid as any that science can build. Only when we comprehend that we shall live after physical death, as certainly as we know that the body must die, can a rational belief in immortality be said to be established. The religion that can bring us that assurance may fairly be called a scientific religion.

Looking upon the religious teachings of our day as they come from the religious press and pulpit and as practised in the daily lives of the millions, do they meet this requirement? Is the popular religious conception a living, vital force in the life of its adherents that distinguishes them from the people of the world—from the other millions who give no attention to such matters? Does it give the perfect confidence about a future life that brings serene joy into this one or is the fear of death and the dread of separation as great as with those who profess no faith at all? Does it enable the living to look untroubled upon the face of the dead, without doubt or fear about the future? If a man's religion does not do that for him there is something wrong with it or wrong with his comprehension of it.

One of the striking characteristics of the religious teachings of the times is the absence of any definite knowledge about a future life or any effort to place a belief in it upon any firmer ground than what is loosely called "faith"—by which is usually meant the ability to accept a teaching that is given with authority whether or not the reason approves it. Upon this all-important subject of a future life those who teach from our pulpits are as a rule absolutely silent except as to the general assertion that there *is* such a life. To this declaration the majority of the expounders add that in that future life a part of the people will be happy and a part eternally miserable; while a very small minority of the teachers hold that all will be saved. But of definite teaching of what that life is like there is none. None of these teachers come forward, like the seers of old, with a declaration about what is personally known to them of the life beyond, or like St. John, gives us a description of what he has seen and experienced. Instead they give us only descriptions by those who lived many centuries ago and whose utterances may have been written down long after they were spoken. About their meaning there is now great difference of opinion. This has lead to almost innumerable sects and denominations, disagreeing so widely about what the Scriptures mean that one is positive that all will be saved, while another is equally certain that the majority will be lost. Between these extremes are countless other opinions, a thousand ideas about just what is necessary to insure immortality for anybody, and all of these ideas are related much more closely to what one believes than with anything that he must do; for however greatly opinions may differ on these subjects those who hold them live their lives substantially alike.

There are at least five things that a religion must do to be most truly useful to the human race. It must deal satisfactorily with the problem of the origin and destiny of humanity. It must make clear and reasonable the fact of immortality. It must show how immortality is to be attained. It must furnish definite means of moral development and spiritual illumination. It must present a code of ethics that rests upon absolute justice between God and man, and between man and man, that gives a strong

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feeling of responsibility for personal conduct in daily life. Theosophy does all this and much more.

While Theosophy is more than a religion it nevertheless serves the same ends as a religion and it is, of all things, scientific. It deals with man as man deals with any object in science—traces his origin, analyzes his being and searches out his destiny. In doing this it places beneath the hope of immortality an imperishable foundation of verifiable truth. What facts, then, does this scientific religion set forth and verify? First, that every human being has a wider, higher, greater consciousness than that of his physical life.

(To be continued.)

DISSENTIONS IN LODGES.

Inasmuch as members of theosophical lodges are working under great pressure, all kinds of difficulties between them both as to opinions and acts are likely to arise. These difficulties for the most part are speedily adjusted without serious result. There are cases, however, where this is not the case, where on the contrary obstinacy on the part of one or more members results in the permanent disaffection of members towards one another and a real division in spirit takes place.

The question is often asked, "What should be done under such circumstances?" The answer is obvious.

While it is evident that every lodge must maintain its own vegetative existence, the real purpose of the lodge is to do good outside of and beyond itself. We know that without harmony and unity, the purposes of the lodge to be acomplished beyond its doors, cannot be carried out.

Hence every effort must be made by self-sacrifice on the part of lodge members to co-operate on all the planes of endeavor. But when dissatisfaction is manifestly permanent and readjustment cannot be brought about, it is infinitely better for all concerned that some of the members leave the original lodge and form a lodge of their own. The small number of members required to establish a new lodge greatly facilitates this effort, so that it is a very small town, indeed, where two lodges cannot be maintained if sufficient activity is applied to the work.

When such a separation has taken place the members of the old lodge ought to cease entirely from making remarks of any kind in regard to those who have left and the seceding members should be equally taciturn.

When the separation has taken place there need be nothing more said on either side. If members cease to talk about one another there will soon be nothing to talk about.

If a person speaks evil of you it is almost always best to make no reply, whatever. If silence is maintained no new thought-forms need be made and the old one will not be long in wearing out.

It is gratifying to see that in many cases where this policy has been persued, the new lodge has gone on its way in sweetness and the old lodge has later come to find that under the new arrangement the separation has been brought about only upon the lowest planes, while the feeling of harmony in the greater work in which all are concerned has grown with surprising swiftness.

All members of the society ought to recognize that they are acting with forces not altogether their own and that what they do receive, on account of the character of the work they are engaged in, a increment power, the degree of which it is not possible for them to estimate. Naturally our activities in good works result in the production of effects infinitely greater than those which follow evil courses of thought or action; yet the forces used for selfish ends return upon those who use them with so much violence that the defection of the wrong-doer or the correction of his fault, is certain to follow.

Year by year, for a long time, the forces which will be used in America will be more potent and this is because of the coming of the Christ, for the preparation of which we are all being so strongly trained.

W. V-H.

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Current Literature



The discovery of relics of Gautama, near Peshawar, has been quite recently supplemented by a similar discovery at Mirpur Khas, about 40 miles east of Haidarabad, Sind. A series of mounds supposed to be the remains of a buried town attracted the attention of Mr. H. Cousens, Superintendent of Archæology, Bombay. He came to the belief that they were the remains of Buddhist monasteries, and that the largest mound would possibly conceal remains of a shrine or stupa erected over some sacred relic. Excavating this mound, he unearthed two large and well-moulded terra cotta images of the Buddha. The decorated wall in which they were set measured 50ft., and proved to be one side of a square pediment or base of a stupa, and in the centre of the stupa a well was found some 25ft. in depth and 10ft. in diameter. Beneath a brick slab therein was found a chamber 15in. square by 1ft. deep, containing a rough stone coffer in two pieces and two little earthen pots choked with sand. Within the heavy stone casket was a small crystal bottle some 3in. high, half encased in silver and thick with verdigris. Within the bottle was an even smaller silver casket wrapped in gold leaf and imbedded in dust of a peculiar brown color. It was only a bare inch and a half in length, but within lay yet another cylinder of gold. A little gold cup lifted out was found to contain only a few specks of dust and a fragment of clear stone. The dark-brown dust proved, under the microscope, to be burnt human ash, and it is conjectured that this is the real relic—that as there was too much to place in the gold cylinder it was packed round it.

Mr. Cousens attributes the date of the stupa tentatively to the fourth century A. D. Hieun Tsang, the great Chinese traveller who visited India when Buddhism was flourishing in the north, records that after the cremation of Gautama, the ashes were divided into nine portions and distributed amongst nine sects of disciples in various parts of India.

The discovery of two of these carefully-preserved relics of the Lord Buddha within less than 12 months is a remarkable evidence of the value of the work of the Archæological Department in India since its enlargement and reconstruction by Lord Curzon.

Lord Minto, the Viceroy of India, on March 19, presented in a golden casket to a special deputation of five Burmans, for conveyance to Mandalay, the relics of Gautama which were recently discovered at Peshawar.

The occasion was marked with great ceremony. The Lieutenant-Governor of Burma introduced the Burmans into the Throne Room of Government House. The Viceroy expressed his pleasure at welcoming his visitors, and said he was certain that the priceless relics would be safeguarded in Burma. He hoped that later pilgrims would come from all parts of the world to Mandalay to see the relics fittingly enshrined of the great founder of their faith.

A descendant of Mindu, a former Burman King, briefly thanked his Excellency for the presentation.* —*London Times*..

On Nov. 11th, at the banquet of the Chemical Society, Sir William Crookes spoke graphically on the present status of scientific theories, in these words:

"Among the early speculations I heard propounded by Faraday were those of the

*Note.—Mrs. Besant was present at this ceremony, which she describes in the April "Theosophist."

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nature of electricity and the ultimate constitution of matter. In the highly rarefied regions of present day speculation our progress is so rapid as to take away one's breath! It seems no Law is more certain than the Law of Change. A bit of Radium that would go into a thimble has almost suddenly shaken our belief in the conservation of substance, the stability of the chemical elements, the undulatory theory of light, and the nature of electricity; has revived the dream of the alchemists and the preservation of perpetual youth, and has cast doubts on the very existence of matter itself! For physicists are beginning to say that in all probability there is no such thing as Matter; that when we have caught and tamed the elusive atom and have split it into 700 little bits, these residual particles will turn out to be nothing more than superposed layers of positive and negative electricity.....My experience has been long and varied, and when I contemplate the work I have tried to do in the time that has been allotted me, I am afraid I must echo the sentiment of the wise man of old: 'When a man has done, then he beginneth; and when he leaveth off, then shall he be doubtful.'"

The New York humorous weekly *Life* has been printing for some weeks a clever series of advertisements of itself called "Lead the Imaginary Life." Taking advantage of the prevalent ideas of New Thought, Christian Science, Theosophy, Occultism, etc., the advertising manager has offered to take imaginary subscriptions for imaginary issues of *Life*, to be vibrated each week, without descending to the physical plane method of publication and reading. The advertisements have been extremely clever, and we print below some letters of thanks to the Manager, Mr. Gee. Ime. Mit., vibrated mentally.

"Ever since becoming a regular subscriber last month I have been taking a mental joy ride. The last imaginary number of Life was the best one yet. I felt it coming for hours ahead, and my subliminal self went into a fit on its arrival. Great work."

"Sir:—I thought your mental advertising rate of five hundred dollars a line was highway robbery until I tried it. The fact is, everything depends on the circulation. After my experience, I will believe anything. I had a line of a million hobble skirts and before noon of the day the last number came out, I had vibrated them all over the world. I sold one lot of them to an Esquimaux village and another to a band of Patagonians. There isn't a female astral body within range of your subscription list that isn't hobbling in one of my superb creations."

"I am the reincarnated spirit of a Babylonian scribe who lived four thousand years before Christ, and I am vibrating you a grateful line of thanks for publishing the splendid jokes I used to enjoy so much. It's just like old times!

There are no jokes like the old jokes,
The jokes I used to know
When I peered at bricks in Babylon
An æon or so ago!"

"My dear Old Imaginary Life:

I have been away on a vacation in New Jersey, and when I came home yesterday found all the back numbers waiting for me. They formed an imaginary line extending clear down the front stairs, and for the space of fifteen minutes I saw nothing but blue and yellow discs. After this I shall leave my astral body at home when I visit New Jersey. The shock of so many good numbers is too great."

The Dutch East Indies, a sub-division of the Dutch Section, publishes since May of this year a sub-sectional organ of its own, which is to be distributed with the "Theosophical Movement" the organ of the Mother Section. From this little publication we gather the following details concerning that valiant little army of workers. The sub-section has seven lodges with some three hundred members, spread over an enormous territory. It has to cope with the difficulties consequent on a large native population with at least two languages of its own and little or no knowledge of the Holland tongue.

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The official notices and reports are printed in two languages and one of the important activities at present is the teaching of Dutch to the natives and the translation of theosophical works into Javanese and Malay. To the latter end a prize has been offered by the sub-section for the translation of two of the Manuals, Reincarnation and Karma.

Batavia is planning the building of Headquarters in the near future and the sister Lodge Soerabaya has taken the first important step to the same end. More than that; from voluntary contributions a fund is being collected to defray expenses of a lecturer, Mrs. Windust from Holland who has accepted the invitation to make a lecture-tour, visiting the Lodges. Their fund is termed the "Molana-fund," Molana being the name of the great leaders who brought the knowledge of Islam to the country.

Another fund is created for work among the "Inland Population." The last item is the plan (for which a considerable amount is already promised) to establish what is called "our permanent atom in Adyar," namely the acquiring of a piece of ground in the immediate vicinity of the T. S. Headquarters and building thereon a suitable "Hall" for students and visitors from the Dutch Indian Section.

The Vegetarian Cycling and Athletic Club about two years after that, on coming to of 2 Furnival Street, E. C., London, has issued an announcement of its athletic successes of the 1910 season. The effort of the Club seems to be to show the superiority of vegetarianism in all athletic undertakings. The report shows that in the matter of cycling, out of six invitations accepted by the Club, a vegetarian cyclist proved to be the fastest rider on five occasions. The races attracted from sixty to eighty entrants of picked men from premier Road Racing Clubs. In the Bath Road 100' miles unpaced race, there were no less than seventy-eight picked champions of the leading Road Clubs, out of whom (the cream of the British road racing talent) two of the Club proved to be the two fastest, one of them setting up a world's record. It seems that only three men can claim the honor of ever having accomplished this class of riding, and the Club's member surpassed the others by a substantial difference. In the running races, a Club member carried off the Blue Ribbon Championship, and also did the fastest one mile ever run in the North of England, as well as making other records. In walking, the Club's member secured seven "firsts" events from one to thirty miles. Other events in walking also were won by other Club members. In swimming, the honor went to a young woman 18 years of age, who was "the second fastest lady in the fifteen miles swimming through London," promoted by the "Weekly Dispatch." This young lady's fresh condition at the finish was very noticeable, compared to her competitors, and it is thought that with a little more experience she will secure first position next time. Later she is reported to have set up a new long distance record at Dallington Baths. In tennis, a Club member for the ninth time has secured the Amateur Tennis Championship of England. "Our athletic propaganda appeals to the healthy youth of the nation, the class that takes part in athletics instead of merely watching others perform; we want to go on converting these and secure for vegetarianism the next generation, their children; we are succeeding at an astonishing rate, and are encouraged to believe it is a work worth extending. The whole work of the Club is done voluntarily, often at a great sacrifice of time and money by the members, whose enthusiasm is much greater than their means."

A. P. W.

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Book Reviews

THE INNER LIFE, by C. W. Leadbeater.
Price $1.50, plus postage ten cents. The Rajput Press, 103 State Street, Chicago.

Of old in India the Buddha said, "The gift of the Wisdom is the greatest of gifts," and to the truth of this wise saying those of us can testify to whom Theosophy has made the world new. When new truths are contributed to the large body of knowledge we already possess, and the student realises the beauty of the universe in new and new aspects, he cannot but rejoice in voicing his gratitude to those that opened to him the wonderful vision.

In our theosophical annals three names will always stand out as of those who not only helped us to know Theosophy in detail, but helped us far more to *feel* it as the Mighty Ones of humanity feel the Wisdom each moment of time. To H. P. Blavatsky, Annie Besant and C. W. Leadbeater successive generations of theosophists will voice their thanks for the gift of the Wisdom—that Wisdom part of which at least each had discovered by direct observation and tested by personal experiences.

The works of C. W. Leadbeater are all remarkable for the distinction the author makes in his mind of the things he knows by direct personal observation, and of the things he hopes and believes. Add to this a lucid method of exposition of the born teacher, and the neophyte in reading his works discovers that, though the life theosophic is strenuous and difficult to live, to hear of its beauty and serenity is the most delightful thing in life. It is this feeling that never leaves the reader of this latest work, *The Inner Life.*

Many a topic of deep fascination is carefully analysed, tested in the light of personal observations, and its practical application deduced. Occultism to the author is not a mysterious something to be studied and practised in the seclusion of one's sanctum; it is life, the only sane life for a sensible man.

For me, personally, in this volume, it is the First Section, "The Great Ones and the Way to Them," that appeals strongest—not that the other sections are not fascinating—one who has to answer questions on the cosmos in general knows otherwise; but each has his preference, and somehow it always seems to me that to hear of the Masters, Their work, how we may come closer to Them—this is the sum total of Theosophy applied in daily life. And in this first section what a magnificent picture is unveiled before our eyes, of Them, of Their Chiefs, of the moves They make on the chess-board of years and centuries, all in order that we Their little brothers may grow to be as They are, some day!

Many years of trying to give the Wisdom to others has made me realise that the work for men is twofold—first to tell the facts of Theosophy, and second to give the *feeling* of Theosophy. That living touch—how may one give that to another? For the facts are of the lower mind, rising sometimes perhaps to the higher; but the feeling is of the Buddhi and of the Atma. And what is Theosophy were it not the atmic aspect of life, veiled in the buddhi and the manas?

If only one could give people that view of life—of the Atma, the Father within us, of the Buddhi, the Christ in us the hope of glory, of the Holy Ghost, the mind that soars to the feet of God! Happily there are two with us still who can give us the touch indescribable of the Wisdom of God in a Mystery, and in this *The Inner Life* we have the work of one.

C. Jinarajadasa.

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The Beautiful Necessity, Seven Essays on Theosophy and Architecture, by Claude Bragdon. Rochester, N. Y. The Manas Press.

Essay I. The Theosophic View of the Art of Architecture.

In this essay, Mr. Bragdon gives his idea of the Self and of Art. As on the physical plane our only avenue of knowledge is sense-perception he says, "Everything is the expression of Self in terms of sense. Art, accordingly, is the expression of the Self in terms of sense. Now, though the Self is one, sense is not one, but manifold, and so there are arts, each addressed to some particular faculty or group of faculties, and each expressing some particular quality or group of qualities of the Self." Mr. Bragdon goes to some length to explain his point of view, and to the Theosophist his reasoning will appear sound. The general public may deem much that he says fanciful, but in view of the fact, that the question "What is Art?" is so often asked in these days, and so seldom answered to anyone's satisfaction, it will richly repay those interested in the question, to get Mr. Bragdon's viewpoint. It is certainly fundamental.

Essay II. Unity and Polarity.

In this second essay the law of Polarity or Duality is expressed. This far-reaching law is shown in the vegetable kingdom in the formation of leaf, flower, and tree; and in architecture by examples from various orders. The words "masculine" and "feminine" being too closely associated with the idea of physical sex, he uses the two Japanese words Yo and In to express these differences.

Essay III. Changeless Change.

Under the heading of this essay, the author goes into the subjects of Trinity, Consonance, Diversity in Monotony, Balance, Rythmic Change, and Radiation. These are all illustrated with examples taken from the compositions of the old Masters in painting and architecture, and from various other sources. One example of the law of Consonance, is shown by the pattern of a Colonial bed-spread.

Essay IV. The Bodily Temple.

In this essay are shown the several laws as expressed in the body of man. The geometrical basis of the human figure is given, and the division of the body according to the Egyptian and other canons. Also the relations of the ground plan of old cathedrals to the human figure.

Essay V. Latent Geometry.

Here are shown the basing of composition on geometrical principles, as in some famous paintings and in architectural design. Examples of Egyptian, Greek, Roman, and Mediaeval architecture, and drawings of paintings are given.

Essay VI. The Arithmetic of Beauty.

In this essay are given the combinations of numbers that make for beauty, as applied to architectural uses, as in the doors, windows, columns, and other parts, that go to make up a beautiful and harmonious edifice. Also their application to window design, and various kinds of ornamentation.

Essay VII. Frozen Music.

Here we find certain proportions and relations of parts as used in architecture, and their correspondence to certain fundamental principles found in the vibrations of musical instruments, and in musical composition.

Conclusion.

In the conclusion the author makes the following statement in regard to his book, —"this work, if it survives at all, will be chiefly, perhaps solely, remarkable by reason of the fact that it was among the first in which the attempt was made to again unify science, art, and religion." The book is nicely bound in cloth and has nearly one hundred cuts, illustrating various points. It will amply repay a careful reading.

Wm. B.

Dr. Thorne's Idea. John Ames Mitchell. Life Publishing Company, New York City. $1.00 Net.

Under this commonplace title is hidden a tale which cannot fail to make a mark among those of us who are convinced of the return of the Christ. For this idea of Dr. Thorne's is that He is now in the

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world to continue the work he began so long ago, and that He appears to such of His people to whom life is a greater trial than they can bear. One who needs His help is the central character of the novel.

In addition to the special interest in *Dr. Thorne's Idea* there are those unusual people and situations which we learn to expect from the author of *Amos Judd* and *The Pines of Lory*. The same freshness of portrayal is there, the same sympathy, the same subtile humour, all related in the simple, matter-of-fact style which is also his.

Fritz Kunz.

Dr. Thorne's Idea, by John Ames Mitchell. Life Publishing Co., New York. $1.00.

Novelists and dramatists are beginning to find what an attractive theme is the idea that Christ is moving among men and takes part in their affairs. Kennedy's *The Servant in the House* and Jerome's *The Passing of the Third Floor Back* gave the idea in striking dramatic form. Mr. Mitchell, who is the editor of *Life*, writes a very agreeable novel, though he seems somewhat timid in emphasizing the occult theme of the Christ's presence among men to-day. This is *"Dr. Thorne's Idea,"* for Dr. Thorne has actually seen Him. The book will make an agreeable Christmas gift, and theosophists can often by means of a novel of this kind get in the thin end of the wedge, to open a friend's mind to life's fuller possibilities.

C. J.

A Dictionary of Some Theosophical Terms by Powis Hoult. Price 5 shillings net, London, Theosophical Publishing Society.

This is a work that can be recommended to students as supplying a "long-felt want." For many years H. P. B.'s *Theosophical Glossary* has been out of print, and some such work as Mr. Hoult's was needed.

Evidently the work has been one of love, and karma did not allow the compiler to live long enough to see its publication.

The title chosen is not very satisfactory. Of the terms defined in the first ten pages, some 118 are Sanskrit, and 23 others from Greek, Latin, Hebrew, Egyptian and Zoroastrian. Are such terms "theosophical" because writers in various religions have used them? Is "anna-mâya-kosha" a "theosophical" term, because it is the technical Sanskrit word used by some philosophers to denote the physical body? If all the terms in this Dictionary are "theosophical" what an appalling thing is the study of the Ancient Wisdom!

Th present reviewer finds in his experience that in expounding Theosophy only *one* Sanskrit term is needed: *Karma*. Even Atma, Buddhi and Manas can be reserved for the inner circles. So though Mr. Hoult's book will help students, they must not think that Theosophy must necessarily be stated in foreign terms. Some day it is the reviewer's hope to compile a small ten or twenty page booklet with a few of these technical terms defined. But Mr. Hoult's work (unless one has H. P. B.'s *Glossary)* will always be useful in theosophical libraries.

C. J.

The Sanctuary, by William W. Hicks, Boston, 43 West Newton Street. This is a collection of essays, stories and cogitations on moral and lofty topics. The title and headings promise somewhat more than they actually bring, but everything that speaks of the Masters and Their Precepts of right living and pure thinking is likely to touch a cord somewhere and be welcome to many.

Of course it does not pretend to be a scholarly production for the students but simply a sweet refection for the soul-hungry.

The extracts from the New Testament, Upanishads, etc., are interesting and beautiful, and the reference to Renan's Life of Jesus puts the standpoint of that author clearly in evidence. Why that section is called by the lofty name it bears is not quite clear to the ordinary reader. A quotation from Jacob Boehme anent Speculative Philosophy and Theosophy is a useful and usable one in our day.

The thread on which the gems are strung is somewhat uneven and weak and the setting is not always worthy of the jewel it

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frames. But all this notwithstanding, there is much to be learned and much to be gained of inspiration by a thoughtful use of the little book.

A. E. de L.

Studies in Self-Healing or Cure by Meditation. A practical application of the Principles of the true Mystic Healing of the Ages. By Ernest E. Mundy. London. William Rider and Son.

This is one of the kind of books, which though springing from a devout heart and dictated no doubt by true love for humanity, are based on a misunderstanding of the nature of man, of the meaning of God, of the use of pain, and of the end and aim of evolution. They are so good and beautiful in many ways that the apparent plausibility is easily misleading to a devout reader, especailly in our present wonderful age where every power for good and for evil is being vivified.

We cannot be too persistent in our efforts to eliminate or transmute every kind of selfishness, selfishness in act, word or thought; neither can we put too much emphasis on the fact that the use of the highest force in us for physical plane results, primarily for our own little self, is misuse of our Divine Power.

Besides there is danger in this which cannot now be explained, danger in the practice, and unreason—lack of logic—in the proposed methods, therefore I cannot recommend either the kind or the specimen.

A. E. de L.

PUBLICATIONS OF THE ITALIAN SECTION OF THE THEOSOPHICAL SOCIETY.

Our Italian brothers are showing much activity, and several publications have reached us, which some of our readers will find useful to send to Italian friends. *La Societa Teosofica* is a small pamphlet giving an excellent summary of Theosophy for inquirers. *La Legge di popolazione e la Teosofia* is Mrs. Besant's "Theosophy and the Law of Population." Others of the President's writings translated into Italian are *Problemi di Sociologia* (Problems of Sociology), and in book form *Teosofia e Vita Umana* (Some Problems of Life). Mr. C. Jinarajadasa's article in the October *Messenger* on the Mysticism of the Mass has been issued in an Italian translation *Il Misticismo della Messa.*

The Second Coming of Christ, by Robert Speer.

This booklet by the Winona Publishing Company is sure to be welcomed by many. It professes to be written for those Christians in the Church of to-day who feel that their hope and faith lack vitality and who need to rediscover "that Christ was not resting back" in that grave near Jerusalem, that Christ was not only sitting "God-remote at the right hand of the Father" but that Christ "is waiting, patiently waiting, the coming of that glad day when He is to come back again to me and to all of those who love His appearing."

But though the standpoint of the author may differ from ours, we also may find much in the little book that is helpful.

The tone of the book is hopeful and bright and may rouse a soul from drowsy drifting to keen self-searching. It is written with an earnest purpose and it comes from a loving heart.

One passage of special interest to us theosophists, where the author refers to Paul's Epistle to the Romans, the eighth chapter "in which he links up all creation to us" and quotes the opinion of Dr. Smith "who suggests that as Jesus Christ is our Mediator, we are there called the Mediators of the beasts," etc.

But what appeals to all "who love His appearing" is the three injunctions to the Christians of to-day that sound out clearly:

"Watch, for you know not on what day your Lord cometh."

"Live the life; and now little children abide in Him, that when He shall appear we may have confidence and not be ashamed before Him at His Coming.

"Spread the good news; I charge three, Timothy.....preach the word."

How good it seems to have the Coming

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of the Great One heralded by messengers of all kinds and of divers convictions.

Through Fields of Love. Mary Brewerton de Witt. Paper 50 cents. Cloth $1.00. This small book of about seventy pages, starts out with what is evidently meant to be the experiences of a young lady who died in youth, and went to a sort of summer-land that is located on the planet Venus. There seem to be no events or descriptions of the place, that give any particular information. Theosophists would not be likely to admit that the ordinary person went immediately after death to the planet Venus and there awoke. They would not admit either, that one whom they would look at as a species of invisible helper of evidently minor importance, would have the power to forbid the reincarnation of any one that might be temporarily in their charge as seems to be the case here. Another point against the story is the ending, which is brought about as usual. The young lady around whom the story is written, meets the inevitable man. The rest of the book seems rather vague.

W. Brinsmaid.

Buddhist Rules for the Laity: a translation of Sigalowada and Vyaggapajja Suttas. By D. J. Subhasingha, Secretary of the Buddhist Theosophical Society, Galle, Ceylon.

This work can be cordially recommended to those desiring to know of Buddhism direct from translations. The book consists of two sermons of the Buddha, illustrated by stories from the ancient texts. The price of the work is, we presume, from 40 to 50 cents, though as often with books printed in India, the price is not marked. Mr. Subhasinha has had the help of learned Buddhist monks in his translation, and the book is dedicated to Colonel Olcott, a picture of whom forms the frontispiece. Copies of the book can be had of the author in Galle, Ceylon.

The Singularity of Buddhism, by J. Wettha Sinha, with Introduction and Notes by F. L. Woodward. Sihala Samaya Press, Colombo, Ceylon.

The former work on Buddhism, which we have just reviewed, breathes the true spirit of Buddhism, whereas this work on *The Singularity of Buddhism* does not. It is an excellent summary of a certain phase of the religion, but is imbued with an unpleasant narrow atmosphere. It begins its thesis with the statement, "Buddhism is the only religion that," proclaims or does not proclaim certain ideas and teachings grouped in 221 sections. If the statement were true Buddhism would indeed be "singular," but a little study of the philosophies of pre-buddhistic India, and of Greece, shows that truth did not begin with Buddhism. The spirit of the mighty Buddha was one of tolerance; but much of His teaching was the reiteration of old truths already forgotten in India when He came. These things are mere facts to be discovered by any student of history, and it seems a pity that the illiberal phases of modern Buddhism should be shown to the world, as in this work, instead of the real power of Buddhism, tolerance and compassion to all that live. The present reviewer, in his boyhood's days, used himself to believe in "the singularity of Buddhism," but study and inquiry have made him prefer to be a theosophist rather than a narrow-minded orthodox Buddhist.

C. J.

EXPOSITION OF THE DOCTRINE OF KARMA.

Brother Atisha. London 1910. Theosophical Publishing Society. 120 Pages. 50 cents.

This small work deals with the doctrine of karma rather from the point of view of Hindu philosophy than from that of theosophy strictly. Theosophists will find many interesting points in it for consideration which they will wish to compare with the usual accepted statements in theosophical books in regard to karma.

The following summary and corollaries constitute Chapter 17 and may be found helpful:

Summary and Corollaries.

I. The meaning of Karma is five-fold:— 1.) Act, action, or activity; 2.) The Law of Action, or of Cause and Effect, or of Retri-

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bution; 3.) Retribution; 4.) One's stock of merits and demerits; one's deserts; 5.) Character; which is the result of past sowing and experiences.

II. 1.) The origin of Karma lies inherently in the Second Logos, but is guided by the Third Logos or Demiurgus. 2.) The Development of Karma is Evolution in the widest sense,—physical, moral, mental, and spiritual; 3.) the Cessation of Karma is Nirvana.

III. 1.) Abstract Karma; The Formative Principle in Nature; nature-activity in the Subjective World; 2.) Concrete Karma. Activity in the World of Particulars, *i. e.*, in the Objective World or Universe.

IV. 1.) Physical Karma:—(a) In the purely physical realm, it is the Law of the Conservation of Energy; (b) In the Biological Realm it is: 1.) Evolution; 2.) Heredity; (c) In the Kingdoms of Nature it is their respective Evolutions and the Laws governing the persistence of types, species, genera, etc.; 2.) Moral Karma; The Immortality of Deeds; 3.) Mental Karma; Simultaneity of Will and Action, of Deed and Effect.

V. 1.) Active Karma; The thoughts and deeds of the present life; a sowing for the future; 2.) Passive Karma; The Environments and Conditions into which one is born, as a result of past lives.

VI. 1.) Reproductive Karma; Congenital Character or Natural Disposition resulting from the past. That which starts the new life; 2.) Supportive Karma; Ability to nourish, add to, or develop the Reproductive Karma; 3.) Counteractive Karma; Actions that weaken, obstruct, interrupt, or retard Reproductive Karma; 4.) Destructive Karma; Actions that annul completely a Supportive Karma.

VII. 1.) Weighty Karma; Good or Bad of a superlative or very serious nature, taking effect more quickly than other kinds. 2.) Death-proximate Karma. The will or Force behind one's dying thoughts, which have power to affect the conditions of the next rebirth, and that power is more or less effective according to the development of the Soul; 3.) Habitual Karma; Karma engendered by Habits; 4.) Cumulative Karma; The store of merits and demerits held at the time being as an inheritance of all past lives, and awaiting suitable occasions to fructify.

VIII. 1.) Immediately-Effective Karma; That which fructifies in this life, unless destroyed; 2.) Remotely-Effective Karma; That which ripens in the next rebirth, or else fails for ever; 3.) Indefinitely-Effective Karma; That which is held over until circumstances will allow it to have effect; 4.) Non-effective Karma; That which is too weak to have effect, or that which is inhibited by Destructive Karma.

IX. 1.) Bad Karma. Reaped in Worlds of Sense; 2.) Good Karma; Reaped in Worlds of Sense, Form, or Non-form; *i. e.*, on Earth and the higher astral levels, in the Heavens of Form and of Formlessness.

X. 1.) Justice; 2.) Compassion; 3.) Impartiality that is True.

XI. 1.) Human; Evolution of Man to God; 2.) Planetary; Law of the birth, growth, and decay of Planets; 3.) Cosmic; Law of the Succession of one period of Manifestation to another; of successive "Creations."

XII. 1.) Agami or Vartamana Karma; 2.) Sanchita Karma; 3.) Prarabdha Karma; which are practically:—1. Karma done with in the past; 2.) Sown in the past and reaping now; 3.) Sown in the past and held over until suitable future; 4.) Sowing now for reaping in the near or distant future.

XIII. 1.) Individual Karma; That which pertains to one's self; 2.) Collective (Supra-Individual, Social, or Inter-Individual) Karma; a.) Conjugal Karma; b.) Family Karma; c.) Mutual Karma; d.) National Karma; e.) Racial Karma; f.) Universal Karma.

All of the above are different ways in which the Law affects "en masse" those of united sympathies, psychic bonds, or whose lives run into each other, or blend. All Humanity is one at its Root and the deeds of one affect all.

XIV. Karmic Intelligences. The Four Lipika, Ministers of the Logos, or Karmic Gods, who direct the working of the Law intelligently. Personified by the Greeks as Nemesis and the Three Fates.

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Corollaries to the Doctrine.

1. Destiny and Fate; Explained in Chap. V. We are the decreers of our own Fate. Destiny is a very powerful Karma which we cannot prevent, but which was set going by ourselves; 2.) Freewill; Explained in Chap. VII. The Will is only partly free, and as we improve our Character we gradually make our wills freer and freer; Culture and Nurture improve Character; 3.) Transfer of Merits to others; this can only be partial, and may not be exactly in the way in which we intended. It is in the hands of the Karmic Intelligences. See Chapters XIII and XV, —Parivarta and Pattidana; 4.) Ancestor-Worship. Based on Family Karma, which see; 5.) Aiding the Suffering Departed. See Chapter XIII; Based on the Law of the underlying unity of all Souls, and the fact that we must on that account affect each other, here or departed.

In conclusion, let me quote a beautiful passage from "Light on the Path." "He who desires to be Karmaless must look to the air for a home, and after that to the ether. He who desires to form good Karma will meet with many confusions, and in the effort to sow rich seed for his own harvesting, may plant a thousand weeds, and among them the giant. *Desire to sow no seed for your own harvesting;* desire only to sow that seed the fruit of which shall *feed the world,* and thus, O Traveller on the Path, thou wilt be treading the Holiest Path of the Buddhas of Compassion."

May whatever merit there may be in this Exposition be universally distributed among all beings! And may all beings reach That Other Shore—the Bliss and Enlightenment of Nirvana—Supreme, Perfect, Great, and Everlasting!

OM MANI PADME HUM!



ANCIENT GATES AT ADYAR HEADQUARTERS.

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Children's Department

MY CAT

Her name was Ji, and she was a common or garden tabby cat. When I found her that winter morning in London, and took her in from the cold, I little dreamed that for nearly ten years she would play such a large part in my life. We let her in because she was evidently starving. We had no meat in our larder—we were vegetarians, my friend and I; but I went out and bought a pennyworth of "cat's meat," and we fed her and put her out again. We were living in rooms then, and much as we might have liked, a cat could hardly be a part of our establishment.

That evening she was there again, begging to be let in. I suppose she had belonged to some family that had moved away, and, as so often happens, had been expected to shift for herself. So she came to us; in after years I could not but think she was *guided* to us. Practically from the first she was more attached to me than to my friend; perhaps that was because I was more at home than he. She became the third member of our little ménage, and I called her "Ji," which is an Indian honorific meaning Sir or Lady.

Soon she liked to go for walks with me. I took her at first only for short ones, in the evening, when dogs were under lock and key, with a stout stick in my hand to protect her; as a matter of fact, provided the dogs weren't too big, she herself would take the offensive. That was her one weakness that I could not eradicate from her. In the country she would follow me through a wood, and would walk nearly a quarter of a mile and back; sometimes her soft feet would get sore, and I would put her on my shoulder and carry her for a while. Indeed, she insisted too much in accompanying me everywhere. Many a time I would have to dodge her and steal out; but I would always find her sitting on the garden wall, on the look out. She learned to come to my whistle, but she never obeyed—merely assented to the suggestion of continuing our walk or putting in her appearance when requested.



It was perhaps when I went to college that she began to play an important part in my life. Dogs are not allowed in college, but cats are, and I took her up with me each term, because she seemed to pine for me when I was away. There were one or two besides myself she liked; but she was with them subdued, and not fully happy. She went up each term in a hamper, and to and from the station in a hansom used to upset her, it was so like a Channel

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My rooms in college were on the ground floor, and she could jump out of the window into our beautiful grounds, and wander there to her heart's content. In the summer she would sit at a window and look out, and watch the people go up and down the walks, and well-brought up people would always stop and admire her exquisitely white front and pink nose, her deep wise eyes and her pose of philosophic contemplation. And she would take not the the slightest note of them, looking through and beyond them, perhaps to those far-off days in Egypt and Peru when men acknowledged the inalienable right of cats to be the embodiment to humans of *dolce far niente* and aestheticism.

When it was too late for visitors, on a summer evening, she and I would walk in the Backs, from John's into Trinity, among the willows by the sleepy Cam; sometimes we would stay in our own grounds and there play. She would rush up to me and stop some ten feet off, with flashing eyes and swishing tail; and I would rush to catch her, and just before I got to her she would give me the slip and dodge to one side. She would scramble up a tree and when I went under it she would jump on to my shoulders and run off again in great glee. Many a midnight, when all was still, we have wandered through the quads, and crossed over our Bridge of Sighs from New Court, where my rooms were, into the older part of the college.

When I was out late, which happened to be often, whatever time I came in I would find her waiting, sphinx-like, on a corner of the table, facing the door; then she would stand up against me, purring so loud. I really believe if her front paws had only been long enough, and it had been cat usage, they would have been round my neck each time.

So we were chums. But soon I began to understand that in my cat was taking place a wonderful transformation; she was ceasing to be a cat and was becoming a soul, a tiny baby soul, it is true, but an immortal soul nevertheless, one who began his pilgrimage to deification only because I gave the opportunity. "What an old-maidish young man!" said many; but they did not know what I knew, they could not see into the future as I saw!

It was this descent of the Monad, the building of the Individuality in the causal body, that interested my friend; he could watch each step of the process, for he had the seeing eyes, whereas I was blind. Yet I too knew. My friend would now and again put himself into her consciousness to look at the world through her eyes; and how interesting it was to hear him describe the strangeness of it all. The proportions of things were so different; as she went through the grass, it was as though we might go through pampas prairies! She was almost clairvoyant, enough so when I made a picture in my mind of my room to see the image; but she could hardly recognize it as my room that she knew. I thought of the room from the level of my eyes; she would too, from the level of *her* eyes; but then how changed the proportions and relations of the objects in the room. I thought of sitting *down* on a chair, putting a paper *down* on the table; she would think of a chair and table as always *up*.

She thought much, and clearly; indeed it would seem far more clearly than many a human! She liked Mrs. Besant and one night in Sweden Mrs. Besant woke up and found Ji sleeping by her. Evidently Ji had gone to sleep in London thinking strongly and clearly of Mrs. Besant, and in her little astral body traveled with her thought. When my friend was away in California, and Ji and I were on the other side of the world in Ceylon, she would now and then turn up in her astral, sometimes while he was delivering a lecture; she had gone to sleep thinking of him.

She lived some four years in the London theosophical headquarters. Among the residents was one who was a nice man, but he smoked. He liked her well enough, but he was a tease, and sometimes he would puff smoke in her face. She was never resentful, merely turning her head aside. My friend said, watching her and putting himself into her thoughts, that she looked

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at the smoker wonderingly; he was a puzzle to her, a riddle beyond her solution. He was a nice human, and meant well—she was convinced of that; but why did he do that idiotic thing of blowing nasty smoke in her face?

Once her little world was quite upset for a while because the luncheon bell did not sound at one o'clock as usual. Lunch had been postponed till one thirty; but she could not understand that, and so she came and sat on the garden steps and, knowing only that something was wrong, disconsolately watched the humans in the garden who were behaving so erratically.

When the time came for me to return to Ceylon, she went with me. We had a special cage made for her, with plenty of light and air. On the steamer it was kept in the butcher's shop (he had been handsomely tipped before hand); but at least twice a day I would take her out for a deck promenade. She did not care for the passengers petting her, though she was always polite; but she was never afraid of the noise on board or of the sea, so long as I was about. Indeed she has come out of her traveling box in a railway carriage, and taken her seat like a passenger and gone to sleep on the cushion, taking no notice of the noise or movement. Besides, then she had a right to her seat too, for in Italy where this happened, she had to have a ticket to travel.

In 1901 she and I went to Adyar to the big Convention of the Society, and we both visited Mrs. Besant in her room, and Ji was graciously received and was petted by her august fellow-Londoner. Next year she came with me to Italy, and as I traveled lecturing to branches she went from place to place; hotels, palazzi, boarding houses were all the same to her, so long as one was there.

Perhaps she thought of me as her best beloved, biggest kitten; I wonder. But one thing about her was trying, and that was her kittens. She had two families a year, and as I might not kill the kittens, homes had to be found for them, and that was a task! Once I had to travel from Turin to Genoa, and from Genoa to Pisa with the cat plus three kittens.

In Italy she died, after much pain from the results of an operation for tumour. And my friend said that even that awful pain at the end, that seemed so cruel of Fate to inflict on so sensitive a creature, had its meaning. No longer a cat, but a baby soul, she had her little store of Karma, of good and evil done, to come to her in reaping of pleasure or pain; and in the last months of her life the Lords of Karma arranged for her to pay in this final animal life most of her evil Karma, in order that when the first birth began in human form, the soul might start its human evolution as little handicapped as possible. So once more it is true that not a sparrow falls but God and His angels know.

After she died, she did not know she was dead. She was in her astral body, as natural as ever, younger, and if anything more demonstrative than ever before. Soon she passed to her Devachan, and waits there now in her little heaven till she shall take birth in human form.

When she died, I felt that I had performed a task given to me well and truly; that though for many a year my life was cramped and limited in some ways, yet I had nevertheless had such an opportunity as came to few. In my aura night and day, played upon by my vibrations as I dreamed and longed and planned, she blossomed day by day into a soul; I felt and feel that if in all other ways this my life should be written down a failure by the Lords of Karma, in one thing I have succeeded—I have loyally and lovingly served one little soul.

"When earth's last picture is painted, and the tubes are twisted and dried," at the end of the present æon, humanity will pass to Mercury, to learn there its new lessons; mankind will there start with primitive races, of whom only little will be required mentally or morally. I hope to be there then, not as a pawn in the game as to-day, but as a mover of pawns, a guide to gods and men. Then will take birth in the first of human births this little soul that I have called Ji. She will be one of my pawns, an exquisite, wonderful pawn,

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to be watched so carefully and moved on the board so lovingly. How beautiful to know that some day we shall be elder brothers and guides to our little dumb friends of to-day.

C. J.

THE FRONT GARDEN.

Outpost of Fairyland, No. 777.

Dear Children:

Can you have patience to listen while I tell you of long, long ago? Of the times when our earth was new, when the old moon had first given us to the new earth? All that was long before I was a fairy and perhaps before you were men. But the King of Kings has in His mind a memory-picture of all that has happened since time began, and kings who have seen that picture have told us what I am telling again for you.

In those early days, only the kings were old, for they had come from the older worlds to take care of us. It was their work to make the earth ready for the first race of men to be born on it. And when the first people came, the kings tenderly guarded them and taught them how to manage their new bodies. These new people had been animals, you see, when they lived on the moon and when they got their soul-sparks and had to come to the earth to be men, they didn't at all know what to do. So the kings watched over them.

By and by, after hundreds of years, two kings took a few of the best people away from the others, and the children of these people grew to be the second race of men. Again and again the two kings were born in bodies of the new race and taught the people how to build houses and how to use fire and how to keep from being eaten by the big lizard-animals. And always One of the two kings would make their laws and tell the people how to take care of their physical bodies while the other One always showed them how to take care of their soul-sparks and made religions for them. One king was called the Manu of the race and the other was called the Bodhisattva of the race. Five races have been born since the moon people came, two more races will come in the future, and each has its Manu-king to give the laws and its Bodhisattva-king to give its religions, the two guardians to stay with it as long as the race shall last.

The great fourth race lived in Atlantis, the land that sank way down into the ocean long, long ago. And in that country a wonderful thing happened. One of the new humanity became a king good enough to be the Bodhisattva for that race. Before Him, devas had come from the stars to give religions to the baby races, but He knew that no more devas could be spared for that work, and you all know the beautiful story of how He vowed to help humanity and became afterwards in India, Gautama the Buddha who enlightened the world. As He was the first among us to become a Bodhisattva, so was He also the first among us to become a Buddha. That is why He is most lovingly called by the fairies, "Our Buddha." Other Buddhas had come before Him, but they were star-Buddhas loaned to us. Proud and happy were all the devas when the first human Buddha learned to hold the Light for us.

In Atlantean times He founded many beautiful religions and glorious devas helped Him. But most of all was He helped by the One who was to be the next Bodhisattva, —the Lord Maitreya—the Christ.

You and I live in the fifth race time. "Our Buddha," Gautama, waits in the higher fairyland, holding the Light for fairies and men. Christ-Maitreya, the Bodhisattva, is our religion-king who is taking care of my soul and yours. In Palestine, long ago, Christ-Maitreya was the little Christmas baby, born in a manger, who grew up and taught the Christian religion, was killed and crucified because the ignorant people could not bear the shining of His aura. He is the Mighty One who

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sent Mohamet to give a religion to the Arabs living in the sandy desert, He is the Mighty One who sent other kings to help people remember the older religions too; He is the Mighty One who promised in the meeting of the kings that He would come to earth and give us again a new religion because we have outgrown the religions He gave us long ago.

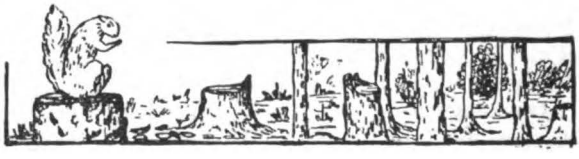
But what of those Two, the Ruler-king and the Priest-king who are preparing His way? Well, it is the secret of the fairies that those Two are to be the Manu-king and the Bodhisattva-king of the new sixth race that is to come. It was all planned by the King of Kings ages ago and my king told me to leave my flowers and tell you about it because you who are children, know so many of the fairies' secrets anyhow. And you, who are Theosophical children will be Their chief helpers in that race, will be the first babies to be born in it.

But also fairies and devas have to help the Manu and the Bodhisattva when a new race comes. The Manu calls the devas many hundreds of years before the time comes and shows them His thought-picture of the new kind of men. For the men of each race are different, as different as a Chinaman and an Indian. Then the devas and fairies set to work to find people who look most like that picture and the little fairies build the babies of these people to look still more like it. They pinch one baby's nose to make it thinner, paint the color of another baby's skin, pat another baby's bones to make them straight. Then finally, when they have some babies who are almost exactly like the picture, the babies of these babies become the new race children. The Manu is born as one of these perfect babies, the Bodhisattva becomes another. They make new and better laws, give a beautiful religion, more children are born,—and there is a whole race of beautiful people. And then all the people of the older race who have died, are born in turn in new race bodies until little by little, there are no people left in the old race and it is forgotten like all old things.

So already the deva-kings have brought all their bands of fairies in all the different fairylands and laid their service at the feet of the Ruler-king and of the Priest-king who are the true Kings of the Theosophical Society.

May you and I serve Them forever.

Busywing.



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